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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 21 '73



General Superintendent V. H. Lewis



A THANKSGIVING MEDITATION AND PRAYER

How do we say, "Thanks," to God? It is certain that we want to do that—but how?

The early settlers of our country decided to do it with Thanksgiving Day. They ate of the harvest with thanks and appreciation to the God who gave it to them.

Thanksgiving is a religious event. It reminds us that God gives to men of His resources and blesses them with bountiful harvest. We have had the harvest. Now to the thanks.

Our church (which is all of us) offers each one a splendid opportunity of saying thanks with our offering. And we are saying it in a manner that God appreciates. We have the gospel—others must have it also—so here goes with my offering for world evangelism.

"Carry on the harvest," we are saying to our church headquarters. "Keep going with the wonderful gospel—reach still farther to those waiting yet for us."

And the church does just that. We are blessed in our hearts and eat our Thanks-

giving dinner with peace.

What a wonderful thing it is to have a church that helps us say thanks in a great and meaningful manner! This causes us again to know we are stewards of God. This helps us keep our sense of values correct. This makes us part of a mighty offering that speaks to the world.

This is thanks, real thanks, to God. We will make it big and worthy of our best, and rejoice in God's continued blessings.

"Thank You, Lord. Here is my offering to show I mean it. May others be privileged this year ahead to know You as their Lord. Bless this offering to the advance of Your kingdom on earth. Guide my church as it uses it under Your direction and leadership. May Your Holy Spirit anoint and empower the workers near and far who 'carry' my thanks to its intended objective.

"Help me to be a worker here at home, where my life, my witness, my service can be continual thanks to You for my own salvation. Amen." □

Thanksgiving



AND GOD'S PROBLEM PEOPLE

The story of Thanksgiving begins on a stormy, awesome voyage across the Atlantic Ocean with the vessel held securely in the Almighty's hand.

On this ship was the seed of a new nation. It carried a small band of men, women, and children seeking a place to worship this God in their own manner.

As they disembarked and pressed a kiss of gratitude on the precious soil of the new land, they began a story of God and a people—a tradition of giving thanks that would be handed down through the years even to our day.

A tragic winter followed their landing, as nearly every family buried loved ones beneath tiny crosses on the hill above the settlement.

In spite of this, when the crops ripened the next fall, the newcomers held a time of ingathering, a feast of Thanksgiving.

And because those who survived that first cruel winter could not have lived until spring without the gifts of dried corn and wild animals brought by shy but friendly Indians, the settlers shared the time of rejoicing with their brothers of the woods.

What woe that later the white settler and the Indian were to become deadly enemies! God's children at war! How bitter is the history of the struggle for the New World! From coast to coast it became a nightmare of broken promises, fear, and bloodshed.

How God must have grieved as the white woman and her children cowered in the dark cabin while the father, grim and silent, oiled his gun.

And at the same time He mourned for the dark-skinned Indian mothers fleeing in terror

with their babies as the warriors tried in vain to stem the white tide westward.

"God has no problems with any part of His creation—except man," so said the preacher.

And I thought:

True, the winds and waves obey His will; the seasons come and go as He has ordered; the laws of gravity and friction are unchanging and must be overcome if man would fly to planets other than the one on which God has placed him.

Only man, whom it pleased God to make in His own image, has the ignorance and the arrogance to defy the Creator.

Yet God has never changed His mind about this creature. He still loves man and, although God's ways are mysterious to us, He works constantly to bring about the salvation of His beloved.

Yes, man is indeed God's problem creation. And you and I are either a part of the problem or, by God's grace, a part of the solution.

For the story of America and her Thanksgivings has not ended. Nor has there been an end to the broken promises and bloodshed. Hatred and heartbreak stalk our land, and God still sees the sins of His children.

Americans need not sail an uncharted ocean to worship God this Thanksgiving; they must simply follow the path that leads to the old rugged cross of Calvary.

Here it is, in the sweetness of repentance and gratitude, that God's problem (man) and man's problem (sin) are solved. □

By June K. Caldwell, Oil City, Pa.

HERALD of HOLINESS



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John C. Oster

I AM LOVE

Many write of me

—on printed page

—in letters

—in cute notations or clever slogans;

Others speak my name

—some sincerely with conviction

—some glibly with little thought

—some vainly seeking their own ends;

And a few have no place for me on their lips

—in their thoughts

—in their hearts,

—in their lives.

But I do exist; I am real

—as surely as sunshine

—or automobiles

—or newspapers;

There are many counterfeits bearing my name

—shaming my existence;

But I cannot be duplicated

—there is no facsimile

—I have no identical twin.

I stand the test of time;

Once borne in the heart, my bounds are limitless.

I am pure

—not tarnished by smut or immorality;

I am honest

—not bathing my ego with vain thoughts and self-righteousness;

I express myself fitly and tenderly

—with propriety and respect;

I am long-suffering—believing the best

—patiently hoping;

I am sincere in word and deed

—expressing genuine compassion and concern;

I have no ulterior motives

—others' victories and defeats are felt with true joy or deep understanding;

I seek beauty and goodness

—avoiding sham and deceit.

I cannot be vexed

—for there is no sorrow great enough to move me;

I cannot be turned

—for there is no temptation intense enough to make me yield;

I cannot be measured

—for there is no measure expansive enough to contain me;

I cannot be overthrown

—for there is no adversity strong enough to break my golden cord.

I am seen in a child's innocent eyes

—in a bride's radiant beauty

—in a glorious rainbow

—in God's own Son.

I AM LOVE!

Geraldine Nicholas

Scarborough, Ontario, Canada

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THE CHURCH . . . HUMAN OR DIVINE?

There are times when the church seems all too human. Although we realize God is real and the church is His, our attention is drawn to other matters. Personalities dominate our awareness. Maintenance of the ritual seems almost secularized as we grope for one more young people's program, missionary study, choir song, or even sermon.

Cleaning the church building and mowing the lawn have a way of reminding us all too clearly that the church isn't just a place of great revivals and glorious freedom. It is a place that demands physical attention and upkeep, just as any other institution.

There are times when the presence of the Holy Spirit lifts a congregation of believers to realms of spiritual delight and insight beyond their expectation. Needs are met. Eternal destinies are changed. The presence of God is known and felt.

Sometimes the church goes a long time on what appears to be a human level. Even the most spiritually mature members are sometimes tempted to despair.

There is nothing new in seeing too much human and not enough divine in the church. Christianity has had to survive this problem for 2,000 years. The conflict will continue until the Lord himself comes to take His bride (the Church) away from this world.

During those times when the church looks overly human, the need is to look inward. To see the real

divinity of the church and to personally feel its supernatural power takes total commitment to Jesus Christ and moment-by-moment yielding to the entire will of the Holy Spirit.

Too often, church members who see only the human are themselves not fully open to the divine. But once this distinction is made, the Christian sees the church in a new and dynamic way.

Rather than going into a building and being "in church," the truly committed Christian sees the essential Church as being within the hearts of believers. Instead of "going to church," the Church goes wherever the believer goes.

The true Church, then, is both human and divine. It is human in that its tabernacle is within the hearts of men and its expression is through physical bodies and human personalities. And it is divine in that it is the Holy Spirit who fills the heart with His holy presence.

As we worship from week to week, seeing the human and longing for the divine, let us remember that the true Church is within each believer's heart.

If there were no other evidence than transformed lives to prove the divinity of the church, that in itself would suffice. □

By C. Dale German
Kansas City, Mo.

TILL THE CLOSE OF MY DAY

"Since I still have my wits,
I just can't call it quits."

That's what I just said to a friend
Who was wondering why
I thought I must die
Before my life's labors could end.

But what puzzles me
Is that some folks I see
Don't know there's still work to be done.
You would think they were hired
Just to quit when they're tired,
And not work till the setting of sun.

As a lad on the farm,
It did me no harm
To work through the long summer day;
From morning till night
We made use of the light,
And we never complained of the pay.

So I'm wondering why,
When the sun is still high,
I should just simply fold up and quit.
Since there's work to be done
And lost souls to be won,
Should I slump in a chair and just sit?

True, I'm seventy-eight,
And I'm slowing my gait;
But I think it is wisdom to say
That the Lord is the One
Who should say when we're done,
And signal the close of our day.

A great ancient sage
Spoke of "fruit in old age,"
So I guess I'll keep plugging away;
For as long as I live
And have something to give,
I'll just work till the close of my day.

—Kenneth H. Wells
on his 78th birthday

WE PLOW THE FIELDS AND SCATTER



Lyrics by Matthias Claudius
(Translated from German by
Jane Montgomery Campbell)

*We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.*

*He only is the Maker
Of all things near and far.
He paints the wayside flower;
He lights the evening star.
The winds and waves obey Him;
By Him the birds are fed.
Much more to us, His children,
He gives our daily bread.*

*We thank Thee, then, O Father,
For all things bright and good:
The seedtime and the harvest,
Our life, our health, our food.
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest—
Our humble, thankful hearts.*

Many of our richest hymns have been translated from the German, as was this harvest hymn of thanksgiving.

Matthias Claudius was born into a Lutheran minister's home in 1740. Bible reading, prayer, and thanksgiving were the order of everyday living in this pastor's home.

It is not surprising that 19-year-old Matthias enrolled for a theological course at the University of Jena. But even back in that time there were groups of "freethinkers" who influenced this preacher's son. Before many

months he turned his attention to a law course. Then to literature.

But his early faith was not forgotten. He took severely ill and was brought back again to a relationship with his Christ, his God, and his church.

In 1782, he wrote a long dramatic poem of 17 stanzas which pictured a group of peasant friends trooping into the home of their host bearing fruits of the annual bountiful harvest. It was entitled "Paul Erdman's Feast." The poet had these peasants pause to sing this hymn of gratitude.

Matthias Claudius displayed a wholesome cheer in both his writings and his life. He needed this joyous outlook because he was constantly harassed by ill health and poverty. In his piety, he chose to dwell upon the blessings with which God enriched him. He died in 1814, leaving this dearly loved hymn of thanksgiving, universally sung, as a living memorial.

It is rather a coincidence that Jane Montgomery Campbell, translator of this hymn from the German, was also a minister's child. She was born into the home of a Church of England rector, Rev. A. Montgomery Campbell, in 1817.

Jane showed a literary interest at an early age with her versifying. From teen years she wanted to write, as well as teach in her father's parish school. She later did both.

She came upon the long German poem "Paul Erdman's Feast." Hers was the task of picking out the most promising stanzas. After translating them, she published them in a booklet called *A Garland of Songs*. Soon these began appearing in leading hymnals of the day.

"We Plow the Fields and Scatter" has proved to be the favorite.

— By Ovella Satre Shafer, *Kingman, Kans.*

A THANK-YOU NOTE TO GOD

THANKS, GOD—

for a warbling wren
outside our kitchen door
this morning;
for a whiff of sweet Williams
fragranting my world
in purple adorning;
for topaz and rose cameo
chalcedony clouds
at lovely dawn;
for fireflies at night lighting
tiny, glowing sparks
above our lawn;
for cooling, crystal freshness
spattered from the heavens
as snow or rain;
for spiritual refreshing
when the Holy Spirit moves
—enlivens once again;
for sending prayer answers
from Your throne room
in Jesus' name;

for the Bible—Word of Life
that speaks in
promises to claim;
for giving me the priv'lege
from my abundance
to bestow
for home and foreign mission fields
that they Your Son
may seek—may know;
for sun and growing days
with fertile fields
of rip'ning food;
for planting time and harvest
in Your creation—
You called "good!"

—Ovella Satre Shafer

P.S. I was a blinded soul You made to see.
Thanks for forgiving grace You proffered
me. □





The GLORY of a THORN

How we love to sing:

**Yes, Jesus took my burden
I could no longer bear;
Yes, Jesus took my burden
In answer to my prayer.
My anxious fears subsided;
My spirit was made strong.
For Jesus took my burden,
And left me with a song.***

And such a song finds ready response in our hearts. We know the experience it describes.

Yet there are times when He does not take

*Johnson Oatman, Jr.; © 1933; renewed 1961 by Rodeheaver Publishing Co. Used by permission.

the burden. Sometimes He does not leave us with a song. Jesus prayed until His sweat became as "great drops of blood." Still He wore His crown of thorns and drank the bitter cup. Through such agonizing suffering, He purchased our redemption.

Another great man had a "thorn in the flesh." It was like a sharp stake being twisted and turned in the flesh. His "thorn" was a thing of savage pain.

Everyone has his own idea as what the particular problem was. Perhaps it was spiritual temptations, some suggest. Others are sure it was physical suffering (malaria, eye trouble, headaches). Some think it was his physical appearance that bothered the "little Jew." We are not sure of the particulars. That is all the better. Now everyone can identify with Paul and his "thorn in the flesh."

Three times the apostle prayed for relief. The pain was intense and his prayers were intense. These were not three "casual" prayers. They were deep prayers from the soul of a great man. Surely he believed God would answer. And answering somehow always means deliverance for the sufferer.

God *did* answer: "My grace is sufficient for thee."

That's all—what an answer!

No one can forever escape the thorns. It may be almost anything. One prays for physical healing and no healing comes. Spiritual and mental depression may plague the soul and God seems deaf to the need. Memory is often haunted by sins committed, but God does not erase the memory. Parents continue to be hurt and embarrassed by the conduct of a child. Financial pressures just won't let up. Fierce opposition, slander, malicious gossip, cruel misunderstandings—they're thorns.

Sometimes God does *not* take the burden and leave us with a song! God answers, but the thorn remains to keep us close to God. It is there to keep us humble (2 Corinthians 12:7). Often God's answer is that we must live with the thorn and endure the pain. Through the pain, though, His grace is sufficient.

What shall we do with the thorn?

First of all, we must accept it. This cannot be a juggling of facts. In no way shall it be a denying of the realities involved. It is the acceptance of the inevitable as seemingly unalterable.

The thorn is ugly, repugnant, and totally incomprehensible. Acceptance of the thorn is painful and seems debilitating. We always feel we could serve God better without the thorn.

Accepting the thorn means binding the thorn to oneself, embracing it and seeing it as part of oneself. Once accepted, the thorn belongs to you and loses its dominating power.

Be thankful for the thorn. It was the same apostle who tells us, "In every thing give thanks." But that seems impossible! No one is thankful for a painful thorn. Yes, one may become grateful even for his thorns. Gratitude dissipates the power of the thorn.

George Matheson recorded a beautiful prayer: "My God," he prayed, "I have never thanked Thee for my thorns. I have thanked You a thousand times for my roses, but not once for my thorns. I have been looking forward to a world where I shall get compensation for my cross; but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."

Chafing over and complaining about our thorns only infects and eventually destroys. Accepting the thorn gratefully teaches us the "fellowship of his sufferings" (Philippians 3:10). That is creative and redemptive suffering.

Such gratitude makes God's grace available to us. Thus one can pray, "Thank You for the thorn. It doesn't hurt as much. God's grace is cushioning the thorn!"

In a few months it may hurt again. Then more grace is given. That's the beauty of it all.

Annie Johnson Flint knows about the release of grace when the pain of a thorn is unbearable:

*He giveth more grace when the burdens
grow greater,
He sendeth more strength when the labors increase.
To added affliction He addeth His mercies,
To multiplied trials His multiplied
peace.**

If the thorn must be tolerated, we should determine to use it. Paul learned to use the thorn and to see a glory in his thorn. "Most gladly therefore will I rather glory in my infirmities" (2 Corinthians 12:9). Why? "That the power of Christ may rest upon me" (verse 9). He even came to say, "I take pleasure in infirmities" (verse 10).

Use the grace made available. Use the opportunity to grow in His grace. Paul asked for deliverance from the thorn. God answered and gave better than he had asked. God gave him "sufficient grace."

William Barclay translates God's answer, "My grace is enough for you." God never promised understanding or deliverance. He promised *grace*. And that is enough!

How did Paul come to be the man he was?

Inevitably the answer comes back: God's grace! Yes, and Paul testifies: "By the grace of God I am what I am" (1 Corinthians 15:10).

But what was it that brought such a flood of grace into Paul's life? His thorn and the constant pain it caused him! The pain of his thorn brought Christlikeness and love to the surface in his life. No wonder he says, "I rather glory in my infirmities," or, "I rather glory in my thorn!"

God can take the thorn in our lives and use it for our good and His glory. "Much Afraid," in *Hinds' Feet and High Places*, asked the Shepherd to plant the flower of love in her heart. He did, but it was a thorn! "Much Afraid" was troubled by the pain and thought this such a mistake.

Eventually the Shepherd bound her to the altar and pulled the ripened seed from her heart. Again there was deep pain. But then the flower of love came to full bloom. So changed was "Much Afraid" that she became known as "Grace and Glory."

God would do that for us with our thorn. Then we can view that thorn and see its glory. It is through the "path of pain" that we come to God. Yes, and our rainbows are made with our tears! I glory in my thorn! □

By Jerry W. McCant
Decatur, Ga.

DON'T TAKE MY MOUNTAIN

*Don't take away my mountain, Lord;
Instead, give me the grace
To reach the very topmost heights,
And see my Saviour's face.*

*Lend strength to these poor, faltering
limbs,
That the challenge I might meet;
Oh, let me reach that last plateau
On winged, victorious feet.*

*Oh, never let me be content
To in the foothills stay;
For I would scale the craggy cliffs
And greet the coming day.*

*For if I never tried to climb,
My soul would atrophy.
So please don't take my mountain, Lord;
Just climb along with me!*

Carol McCleary
Kansas City, Kans.

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MY FIRST SERMON



Sunday, November 25, 1973, will mark the fiftieth anniversary of the first sermon I ever preached.

As a boy I was brought up in the Methodist church in the small town of Bowdoinham, Me. At the age of 17, in the summer after graduating from high school, I felt that God called me to preach the gospel. That was in 1919, at an Epworth League Institute.

In 1920 the Methodist denomination was using consecrated laymen to give very brief talks in some of their services, prior to the regular sermons by the pastors. These chosen laymen were dubbed "minute men."

At the close of a service in which I had spoken for three minutes, one of the members remarked to me, "You may have been cut out for a preacher but you were sewed up for a minute man."

In the pursuit of preparation for the ministry I had enrolled in Boston University in the fall of 1921. When I came home for Christmas vacation my pastor, Rev. Ithiel T. Johnson, one of the last of the old Methodist holiness "war horses," was in the midst of revival meetings. He had engaged another old holiness evangelist, Rev. Bushrod S. Taylor, to do the preaching. I attended all the meetings while I was home.

For his next revival campaign in January, 1923, Mr. Johnson brought a new "breed" of minister to the Methodist church. He was Rev. Carroll P. Lanpher.

Due to financial stringency, I was not in college at this time. As church janitor, there was a twofold reason for my attendance at all meetings.

I could not help observing that there was a distinct difference in Brother Lanpher's sermons from any I had ever heard before. He talked about "a second blessing, properly so called." He preached on "entire sanctification, as a second definite work of grace." He said "the old man of sin must be *eradicated*."

Filled with curiosity, I asked Brother Lanpher what church he represented. He said he belonged to the Church of the Nazarene. I had not so much as heard of such a denomination. But under the faithful ministry of this first Nazarene I had ever met I was brought into the experience of entire sanctification on January 23, 1923.

As a loyal booster of Nazarene colleges, my newfound friend plugged Eastern Nazarene College to the point where I matriculated as a sophomore in September, 1923.

At this time Brother Lanpher was pastor of the Church of the Nazarene in Waltham, Mass.

In November of that year he went to Vermont to conduct revival meetings. Before leaving he asked me, his young protégé, if I would supply his pulpit one Sunday while he was absent.

Being a student for the ministry (and now a member of the College Church in Wollaston), I knew I would have to preach my first sermon sooner or later, so I accepted his invitation.

The weight of responsibility in a new experience drove me to my knees and I worked hard all the week to make adequate (?) preparation for my first sermon. On Sunday morning, November 25, 1923 (just 10 months and 2 days after my crisis experience of sanctification), I arrived at the church quite awhile before the appointed hour for the service to begin. I would not deny that I was somewhat nervous.

Lois Lanpher, the pastor's wife, conducted the opening part of the worship, and when it

came time for the sermon she introduced me.

I announced my text, Isaiah 53:5-6. I thought, with the amount of preparation I had put into it, that I would be able to speak for the allotted half hour. But after exhausting all my resources I looked at the time and found I had "preached" for just 10 minutes.

Being the novice that I was, I didn't know what else to do, so I started to close the service. At this juncture Mrs. Lanpher (the experienced pastor's wife that she was) took over and carried on the service to a respectable conclusion. Bless these pastors' wives!

In the years that have followed this initial preaching experience my problem has not been to fill 30 minutes but rather not to exceed that many. My reliance on God is as great today as it was 50 years ago. And the way grows brighter each passing day. □



THINKING AND THANKING

To many persons Thanksgiving is a season. To the Christian thanksgiving should be a spirit.

The two words *think* and *thank* come from the same root term. One cannot think without having a basis for giving thanks. A brief pause to reflect on the goodness of God will quickly bring us to a spirit of thanksgiving.

As we think of what *could have happened* during the year, and didn't, we are made to give thanks to God. When David was being pursued by jealous King Saul, he said to Jonathan, "There is but a step

between me and death" (1 Samuel 20:3). Each of us could say the same for himself. Yet God has guided us safely through the year. As a poet said, the kind, restraining hand of Providence has overshadowed our lives.

Not only has God's protection been over our lives, He has also granted us a measure of health and wealth. For both, let us give thanks. How different things could have been! An unknown poet expressed this thought as follows:

*The sun was shining in my eyes
And I could scarcely see
To do the necessary work
That was allotted me.
Resentful of the vivid glow,
I started to complain,
When all at once, upon the air,
I heard a blind man's cane.*

In this age of affluence it is easy to take for granted the blessings that come to us. Worse yet is the danger of making the assumption that we have earned these material benefits by ourselves. We are warned in scripture not to say, "The might of mine hand hath gotten me this wealth" (Deuteronomy 8:17).

The Apostle Paul instructs us, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). Certainly this means that the life of the Christian is to be characterized by a spirit of thanksgiving. Topping the list of the many things for which we should be grateful is the gift of Christ Jesus himself. With Paul we say, "Thanks be to God for his unspeakable gift" (2 Corinthians 9:15).

Let us join with Principal Watt of New College, Edinburgh, who prayed, "Grant me one gift more—a grateful heart." □

By Ross E. Price, Billings, Mont.

Photo by Ed Carlin

GOD or MAMMON BUT NOT BOTH



Even Jesus considered some things to be impossible. I suppose our modern age would think Him to be an outright liar for saying, "Ye cannot serve God and mammon."

But He declared the same on at least two occasions in His ministry. In His great Sermon on the Mount, and again at the conclusion of His parable of the unfaithful steward, He spoke these words (cf. Matthew 6:24 and Luke 16:13). It is one of the most incontrovertible statements of Jesus, and perhaps the most universally disregarded.

The Pharisees who heard Him say it mocked Him out of their covetousness.

In our age of materialism and worldliness we need to listen to Jesus as He states an impossibility such as this. He explained the impracticality of one's having two masters, and suggested some serious implications involved in trying to live with a divided lordship.

"You cannot be the slave of both God and material riches." His unequivocal proposition sets forth the simple fact that to have *two* masters is simply to have *no* master. Nothing but an ellipse exists with two centers of gravity. And it is not a perfect circle.

We mortals cannot have both a *spiritual* and a *material* God. If one worships the "crea-

ture," he despises the "Creator." And if one is to truly worship the "Creator," he must thoroughly subordinate the "creature." He cannot love two objects supremely in life. (Here is the wisdom of monogamy in marriage, too). One cannot manifest a perfect indifference between two incompatible motives. Such an endeavor is not according to the true nature of man.

Nor is it in keeping with the true nature of God. Our God is a jealous God. Let us say it respectfully but sincerely: He will not take second place in any life.

The two great alternatives in our affections are either God or material things, not both/and. God promises to care for one's material needs only on condition that one seeks Him and His kingdom first in life (Matthew 6:19-34).

These incompatible alternates are declared by the Scriptures so forcefully and frequently that the intelligent reader must be impressed.

Whomever one yields obedience to, that one is his master (Romans 6:16). Neutrality to-

helps to holy living

ward Christ is impossible (Matthew 12:30). One cannot drink the cup of the Lord and that of devils (1 Corinthians 10:21). Gain is not godliness (1 Timothy 6:5). The love of money is the taproot of all manner of evil (1 Timothy 6:10). Covetousness is outright idolatry (Colossians 3:5). Riches are of no profit in the day of wrath (Proverbs 11:4).

God's standard of value is *personality*, not *money*. In heaven, gold is used for pavement. Hence one does well to ask, "What is the sign of my god? Is it the cross or the dollar sign?" We cannot have both.

The sheer impracticality of any attempt to serve both masters is amply illustrated in Holy Writ. As individuals we find it a peril.

Balaam found it impossible to curse God's cause for gold and escape divine retribution. Elisha's servant ran after Naaman for a reward and was blighted with the curse of Naaman's leprosy. The rich young ruler found that to be perfect and penniless was more than he could choose, so he went away to be merely moral and rich. Judas Iscariot no doubt listened to these declarations by Jesus and finally sold, not his Lord, but himself, for 30 pieces of silver. Ananias and Sapphira tried it, only to pay the severe penalty for having lied to the Holy Spirit.

But the Church can no more serve God *and* mammon than can the individual. Wesley's advice to the early Methodists was: "Build your churches plain and inexpensive; *otherwise* rich men will be a necessity to you; and when rich men are a necessity to you they will *rule over you*; and when rich men rule over you, goodbye to Methodism."

It is no sin to be wealthy, but often the wealthy are not spiritual. Their chief concern is with earthly things, not heavenly. So the church that elects rich and covetous men to its church board will soon be running its affairs after the ways of the world. Unless wealth bows in humility before Almighty God, it will damn the church.

Little wonder that Jesus found it necessary to cleanse the Temple; He found the altar of mammon and the altar of God in such close relationship that it was sheer sacrilege in His holy eyes.

Modern money changers in the church do often turn it into a den of robbers. When mammon comes into the church and rents the most prominent pew, there is disaster ahead for the purity and piety of the church. Wherever the church tries to serve God and mammon, she is soon preaching to please mammon, not God.

There are some implications worthy of note as we ponder this "inexorable cannot" of the Christ.

If Jesus is right, many people are wrong. Some who think they are serving God are only serving mammon. They are failing the test of

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true discipleship (Luke 14:33).

Many others are really worldly rather than Christian, and they frankly disbelieve this statement of Jesus. They hope that with a little diplomacy they can serve both Christ and riches.

Those who do not honor God with His tithe refuse to believe that God can bless nine-tenths to the point where it meets one's needs.

And what shall we say about modern takers of *usury*? Jesus did believe that one is entitled to a valid increase on investments (Matthew 25:27; Luke 19:23). But whenever interest becomes a "biting exaction" (as the Hebrew term means), it is both inhumane and ungodly.

If Jesus is right, then many are yet unchristian, in spite of their profession of piety. They may be out of Sodom, but Sodom is not yet out of them. And in the end they will surely miss heaven.

If Jesus is right, then we face a mighty challenge in the realm of our loyalties. Half-heartedness and compromise must go! Worldly-mindedness, divided service, and anxious worry over material things must be repudiated if we are to truly serve God.

If Jesus is right, no one is truly consecrated until his "purse" is on God's altar.

Jesus insisted, "When riches are rightly used they may be the means by which we make friends for eternal habitations." I hear Him saying in Luke 16:9, "Buy redeemed souls with your money, so that when money no longer has value you will have some treasures in heaven." Remember, when a man puts his money into a cause, his heart cannot be far behind.

So let's lay hold on spiritual values. Let's seek to be rich in those things which cannot be stolen from us. Friendships, knowledge, faith, virtue, and salvation are the real incorruptibles. Today the Holy Spirit insists with Joshua of old, "Choose you this day whom ye will serve." And Jesus insists, "Ye cannot serve God and mammon." □

THE CHURCH PROVIDETH

She offers quite a challenge, this Church of the Nazarene, especially if you are called to minister.

The people who comprise her are individuals, coming from virtually every conceivable background in the world.

She expects a lot out of her ministers; though not unfairly, for she makes excellent provisions for their education and preparation. But what does the Church of the Nazarene provide for her ministers financially? While it is true that there is more to a job than the paycheck, it is also true that the paycheck is an important part of the provision included in every job, even that of the minister.

Dr. Dean Wessels suggested in his article "Financial Dilemma of Ministers" (*Herald of Holiness*, April 26, 1972) that perhaps the greatest problem facing ministers today is financial.

This by no means suggests that ministers are mercenary. It merely indicates that most ministers are husbands and fathers, and are therefore expected to provide for their families.

In 1972, the 4,681 Nazarene churches in the U.S. paid \$20,510,605 in pastoral salaries and \$4,076,170 in pastoral cash benefits for a total of \$24,586,775. This is an average of \$4,381 annual salary and \$871 annual cash benefits for an annual average income of \$5,252 per pastor.

This 1972 figure is an increase of 6.92 percent over the \$4,912 average income of 1971, and an increase of 34.49 percent over the 1967 average of \$3,762. Unfortunately, the cost of living went up 5.5 percent in 1972, and has gone up 23 percent in the last five years.

This means the actual buying power of the minister improved about 1.5 percent in 1972 from 1971, and has improved about 11.5 percent in the last five years. The church is making

progress, although the rate of progress must continue to climb to offset both the low starting point and the continued pressures of inflation.

The value of the parsonage is not included in this annual income figure. On an average, parsonage provision is about 17 percent of the total amount of pastoral remuneration. The annual parsonage provision would therefore be worth about \$1,145, and if this amount is figured into the annual income, it totals about \$6,397.

However, unless the \$1,145 is provided in the form of a housing allowance, the provision it makes for the pastor is only temporary. When he leaves the church, he has no accumulated equity, and in a very real sense the church is providing a parsonage for herself, not for the pastor.

This becomes increasingly important to the pastor as he prepares either to serve in a non-pastoral ministry (such as teaching in a Christian school, evangelism, missionary service, or church-related executive and administrative work) or to retire from active pastoral duty. The housing allowance can be a permanent pastoral provision; the parsonage provision is only a temporary one.

A reminder should also be inserted here to draw attention to the extent of the minister's participation in church giving. He leads the way not only in tithing, but in virtually every special offering that is raised. His giving will probably range from 15 percent to 20 percent of his salary, and in some cases more. An honest assessment of financial provision has to take this into consideration.

In the business world, most wage packages include salary and fringe benefits. In fact, fringe benefits nationwide are currently averaging 30

OR DOES SHE ?

**A
PROBLEM
UNRECOGNIZED
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percent of the value of the cash salaries. The cash benefits provided Nazarene pastors average about 20 percent of the value of the cash salaries. One of the hidden benefits to the pastor is the provision most churches make in the payment of utilities, for this is not usually reflected as a cash benefit. This amount averages close to 5 percent of the pastor's total average income, or about \$337 per year.

Most of our churches are helping the pastor with his social security, either providing one-half or all of it for him. If the church provided all of it for him last year as a cash benefit, it means about \$480 of the \$871 average cash benefit went to pay his social security, leaving less than \$400 average to pay for other fringe benefits. As we will see, that is not a substantial provision for the extensive needs yet to be met.

Many districts provide health insurance for their ministers, and many churches take part in the denominational term life insurance programs for their ministers. However, most ministers find additional insurance not only desirable, but necessary. A wide divergence of plans and programs makes it impossible to ascertain how much the average Nazarene minister spends on insurance, but it is certain that he has to provide for most of the expense out of his salary.

Another item of significant cost that is easy to overlook is the minister's educational expenses. The young man beginning the pastoral ministry this year will have spent about \$9,500 for his bachelor of arts degree from a Nazarene college, and another \$1,500 for his seminary degree if he earns it from the Nazarene Theological Seminary. A seminary degree from any other seminary will cost him an additional \$3,000 to \$10,000, depending on the school.

Educational costs do not stop once a man begins pastoring. He will need to spend a substantial amount on books, clinics, seminars, and additional educational courses to maintain the edge he will need to continue to pastor effectively. The minister has a professional education, and is expected to retain a professional awareness, yet often lives on a nonprofessional salary and benefit program.

The worst financial enemy to the minister is almost invariably his trusty automobile.

The average minister drives between 20,000 and 30,000 miles a year, and the Internal Revenue Service estimates that up to 70 percent of this mileage results from official church business. The I.R.S. recognizes that it costs about 12c per mile for the first 15,000 miles and 9c per mile for all miles driven above that amount. This means the pastor's car expense for church business will average between \$1,680 and \$2,340 per year.

Many churches do provide a car-expense stipend for the minister, but most of these fall short of meeting the expense involved. The minister has no choice but to pay the difference from his salary, therefore subsidizing his own business expenses, often at a cost of over \$1,000 per year.

A problem unrecognized will go unsolved. The Church of the Nazarene has recognized the problem and is making progress in the direction of solution, but by no means has she conquered the problem. It will take the willing cooperation of every local church and the patience and sacrifice of every local pastor in addition to denominational leadership to eliminate this stubborn financial problem facing ministers. □

By Dan Spross, *Kansas City, Mo.*

We lived in Harrisburg, Pa., when the flood hit on June 23, 1972. There is an untold story of that flood that really should be known.

I have in front of me two papers from Harrisburg, Pa. The first is the special FLOOD EDITION of the necessarily combined *Patriot* (morning) and *Evening News* of Wednesday, June 28, 1972. The second is a special recollecting copy of the *Patriot* issued Saturday, June 23, 1973. Both issues are of great interest to me.

On Thursday, June 22, 1972, city editor Earl Weirich called the parsonage.

"Fred, I want to ask a favor. You know reporter David Harris is real bad again with cancer. He may not make it. It's got us all upset down here at work.

"I've arranged for several of us to have a prayer meeting after work at 3:30 p.m. Barker [Rev. Barker Howland, the religious news editor] will lead the service. Could you let us use your pretty little church?"

The affirmative answer came instantly and easily.

At 3 p.m., I went next door to ready myself and the church. One concern was to check two places where rain frequently leaked in. The rain, our spin-off from hurricane Agnes, was steadily coming down, as it had been doing for about 24 hours. Interestingly enough, it wasn't getting through, as it often did with much less reason.

About 3:25, they started coming. Quietly about 25 newspaper employees gathered for the service. What an interesting congregation! Men and women; black and white; young and old; Protestants, Catholics, and unclassifieds. Three, maybe four, were born-again Christians.

There was no music. Just an Old Testament passage; a New Testament passage; and a few remarks by Barker Howland relating an experience concerning God's healing power he had had as a chaplain.

The service was then opened for voluntary

prayers. In such a once-in-a-lifetime grouping, very few offered to pray out loud. We included two other employees along with Dave Harris as we prayed. All were seriously ill. The brief service ended as quietly as it had begun.

I remember Sandy lingered, shedding tears for her friends, especially Dave. The attitude was not unlike a funeral before the fact. Out into the gloomy rain went the curious congregation. None of them realized that the rain would continue overnight, flooding out newspaper operations before the next day's work.

When the flooded-out newspaper company got back into business several days later, we had all been so absorbed in the massive cleanup that the prayer meeting and its possible results were pushed to the back of our minds. One day early in July, I asked Earl about Dave.

"Bad news," he answered. "He's in a coma. May not make it. May even be dead now." I winced a little at the implications and asked to be kept posted.

In mid-July, during devotions my eyes came to the page in the prayer-list book with Dave Harris' name on it. Time for generalities was past. I reminded God of the unusually great opportunity this presented for showing forth His glory. I wrote, "Bring glory to Your name through Dave Harris."

This prayer continued for the next two weeks.

When I next saw Earl he was anxious to update me. "Dave's doing well. Not back to work at the newspaper, but up, around, and carrying on pastoral duties at his little country church. The two others are doing well, too. You know, a little while back I almost told God He'd have to heal Dave because we went out on the limb with all those people."

The next day a tear or two dropped on the Dave Harris page of the prayer-list book as I drew a line through the request and put an "answer-to-prayer" asterisk in front of it. Thus closed "The Untold Flood Story."

But a new story commenced. Sandy is saved now. □

By Fred G. Wenger
Cuyahoga Falls, Ohio

THE UNTOLD FLOOD STORY



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

THANKFULNESS AND GIVING

There's something about authentic thankfulness that elicits a spirit of giving. Perhaps that's why Thanksgiving and Christmas, falling within just a few weeks of each other, are such a marvelous combination of holidays.

Though I detest the commercialization of Christmas, I'm not so critical anymore of the stores putting out Christmas merchandise directly on the heels of Thanksgiving. I am convinced that our thankfulness at Thanksgiving most naturally manifests itself in giving. Is there a better time to give than during the season we celebrate the birth of our Redeemer?

It was this feeling of thankfulness and wanting to give in return that prompted a family discussion several Thanksgivings ago in the LeSourd household.

Mrs. LeSourd (better known as Catherine Marshall) tells that the question "How can we make the coming Christmas season more meaningful?" came up during a family session. The children, she said, went right to the heart of the matter and suggested that as a family they should find some way to think more of others.

The youngest son, Jeff, said, "I think we should find a poor family and help them." This seemed to catch everyone's fancy and they all decided to make it a family project.

They chose a family named Stowe (not their real name) that were not poverty-stricken as such. Mr. Stowe was a schoolteacher and represented those respected members of the community who serve selflessly and often with inadequate pay.

The Stowes had five children and lived in a home much too small for the size of their family. They were active in community affairs and never complained or acted dissatisfied because they didn't enjoy the same affluence some of their neighbors enjoyed.

The LeSourd family was excitedly discussing what they would do for the Stowes when Catherine's husband, Len, suggested that the Stowes not be told where the proposed gifts came from. He was thinking about the theme of *The Magnificent Obsession*, by Lloyd Douglas, that there is power that flows from giving anonymously. I suspect the scriptural admonition to "take heed that ye do not your alms before men, to be seen of them . . ." also was an influencing factor. The family readily agreed the Stowes would not know the identity of their Christmas benefactors.

That was the beginning of one of the most meaningful and wonderful Christmases the LeSourds ever had. They investigated in true detective fashion and learned clothing sizes, likes, and dislikes, and particular wishes for every member of the Stowe family. They set up a large cardboard box in the living room of their home and began to fill it with gifts.

The gifts were special—toys, games, eats, and personal treasures. For instance, Catherine bought a silk slip for Mrs. Stowe (something she felt sure Mrs. Stowe would never treat herself to). Len bought an extra-special sport shirt for Mr. Stowe. The boys gave baseballs autographed by their favorite major-league players. The days sped by and, as they did, the family project was drawing to a conclusion.

Catherine Marshall LeSourd says that "last of all came one of the few anonymous letters I have ever written. In it I explained to the Stowes that the point of the gifts was to try to say to them what their own unselfish giving meant to one family, as well as to others in the community."

Of course the LeSourd children couldn't wait for Christmas Eve. The whole family climbed into their station wagon, drove to the Stowe home, and furtively, breathlessly, and with what Catherine Marshall called "a Halloween kind of fun," left the box on the doorstep and got out of there—fast!

Since that year, the LeSourds have had other family projects, and Catherine Marshall sums it up when she says, "I am convinced that a family project can add a new dimension to family solidarity and new emphasis to what the Babe of Bethlehem means to the world."

There's plenty of time—Thanksgiving, 1973, can be for all of us the prelude to the best Christmas yet! □

editorially SPEAKING

By W. T. PURKISER

A Thankless Set?

A generation ago, Hannah Whitall Smith wrote that "thanksgiving is almost an unknown exercise among the children of God; and, instead of giving thanks in everything, many of them hardly give thanks in anything. If the truth were told, Christians as a body must be acknowledged to be a thankless set."

Honesty would compel us to say that the situation hasn't changed much in the 75 years that have passed since these words were written.

True, some have learned the power of praise. Others have played Pollyanna in the situations of their lives. But the voice of true thanksgiving is a muted voice in the babble of tongues today.

That such should not be the case is too obvious to need proof. Any of us has but to look around to see scores so much worse off than we are that the poorest circumstances seem rich by comparison.

Even in the worst of conditions there is something for which we can be thankful.

Thanksgiving is important for the one who expresses his appreciation. The late C. S. Lewis told of an insight he gained from reading the Psalms.

"I had not noticed," he said, "how the humblest, and at the same time most balanced and capacious minds, praised most, while the cranks, misfits and malcontents, praised least. The good critics found something to praise in many imperfect works; the bad ones continually narrowed the list of books we might be allowed to read. The healthy and unaffected man, even if luxuriously brought up and widely experienced in good cookery, could praise a very modest meal; the dyspeptic and the snob found fault with all. Except where intolerable adverse circumstances interfere, praise almost seems to be inner health made audible."

It is the last statement that clinches the point. Thanksgiving and praise are "inner health made audible." Thanksgiving reflects and strengthens the health of the soul.

The spirit of praise can be cultivated. It is strengthened by the simple act of counting our blessings. It grows as it is spoken to others and in prayer to God.

We *can* learn to give thanks in everything. We

need not be, as often we have been in the past, a thankless set. □

Faith and Presumption

The line between faith and presumption is difficult to draw. But the difficulty only increases the necessity.

Failure to distinguish the difference leads to the extremes illustrated by the southern mountain people who handle poisonous snakes and drink poison in order to prove their "faith."

Eleven-year-old Wesley Parker of Barstow, Calif., died last summer when his parents denied him necessary insulin on the presumption that he had been healed of diabetes in a "deliverance revival" in their local church. The result has been the charge of manslaughter against the parents and serious public questions concerning the reality of divine healing.

This does not mean that God does not answer the prayer of faith for the healing of the body. He does; and a great mass of evidence to that effect is available.

What these extremes illustrate is that there is a difference between God-given faith for genuine healing and the human presumption that reduces the supernatural to the level of magic.

The unforgettable illustration of the difference between faith and presumption is the temptation of Jesus in the wilderness, recorded in Matthew 4:5-6 and Luke 4:9-12.

Here Satan took Jesus to the pinnacle of the Temple in Jerusalem and challenged Him to cast himself down to the ground below. Is not the promise of the scripture clear? "He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Luke 4:10-11, quoting Psalm 91:11-12).

The answer of Jesus was immediate. It is also written, "Thou shalt not tempt [or test] the Lord thy God" (Deuteronomy 6:16).

There is a world of difference between falling and jumping. There is also a world of difference between the faith that expectantly places its need in the hands of God and the human pre-

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sumption that thinks to command God's power and bring the divine under the control of man's will.

It would be a mistake to miss the benefits of faith in order to be sure one is not guilty of presumption. There is a "gift of faith" as well as the grace of faith.

We would have no problem if we could easily tell the difference. Perhaps the real distinction is one within the attitude of the believer. Faith is expectant but not insistent. Faith adds, "... according to thy will." And faith does not ask God to do what we can reasonably do for ourselves.

The popular saying "The Lord helps those who help themselves" is in one way about as wrong as it could possibly be. The Lord helps those who *cannot* help themselves; who pray for the courage to change the things they can change, the serenity to bear what they cannot change, and the wisdom to know the difference.

To advise anyone praying for divine healing to throw away his medicine when there are medical remedies available for his malady is perilously close to the suggestion of Satan that Jesus cast himself from the pinnacle of the Temple.

It is real faith that responds, "Thou shalt not test the Lord thy God." □

An Open Book and a Flaming Heart

In the lobby of the chapter house of the Augustinian Order in Paris there are said to be two symbols combined to represent St. Augustine. They are a flaming heart and an open book.

What was typical of Christians in the early days of the faith is all the more important for Christians today. We need flaming hearts; as L. M. Starkey put it, "an adoring, committed love for God that puts our will in His way."

We also need what is symbolized by the open book: "A commitment of our minds so that we may understand and share the meaning of Christ with modern man."

It has been fashionable to separate the flaming

heart and the open book. Some have even argued that they were opposites that could never meet.

This has been done in the name of intellectualism. Reason, learning, the open book have been held up as all that is necessary.

It doesn't take much thought to show that such is not the case. The "age of reason" was an age of unbelief.

Knowledge does not necessarily produce wisdom. The crimes committed in connection with Watergate were not done by ignoramuses. They were the work of men highly educated, most of them lawyers, some of them doctors of jurisprudence.

Even religious books and the open Bible itself can breed sterile intellectualism. Theological eggheads are not necessarily spiritual giants. Once in a while one turns up who is a thorough-going rotter. As Harry Mier wrote, "Even a sheepskin won't disguise the antics of a goat."

Nor is the flaming heart alone sufficient. The Apostle Paul speaks of a zeal "not according to knowledge" in such terms as to make it clear that it is almost worse than no zeal at all.

No computer has been built that can measure the damage done in the kingdom of God by good people acting in total ignorance. The very fact that the people are good makes the evil results of their actions so much more difficult to deal with.

Guided missiles are a major threat in modern war. The unguided missile has always been the major threat in the spiritual warfare we wage against the powers of darkness.

"The effort to think well with an empty head is sure to be largely wasted," said the late A. W. Tozer. "While it is impossible to live even a short time without learning something, unfortunately it is possible to live a long time and not learn very much."

More than head alone, or heart alone, life requires head and heart and hand working together in the interests of the Kingdom. What symbolized Augustine should characterize us: an open book and a flaming heart.

To this end, the emphasis of the next *Herald*, December 5, our annual Bible and book issue, will be on resources for reading and devotion. We trust it may be a help to all who seek God's best for the challenge of our day. □



NIROGA '73. They came to Niroga . . . Nazarene Invitational Retreat of Golden Agers—457 senior adults. From 27 states. From Alaska to Alabama. From California to Connecticut.

If there had been a waterway, some would doubtless have come by boat. They came just about every other way . . . chartered buses, train, planes, campers, cars.

They came to enjoy the glory of Glorieta. Beautiful conference grounds in the grandeur of the mountains just outside Santa Fe, N.M. We call it SAM . . . Senior Adult Ministries.

And Sam Stearman directed it all. Sam is minister of pastoral care at Bethany First Church, and is developing a great ministry to senior adults in that church. Bethany First Church carried the ball in initiating and sponsoring Niroga.

Sam's planning was tops. Just ask 456 others.

Drs. G. B. and Audrey Williamson ministered the Word of the Lord each evening. And you can't beat that! Laymen, ministers, retired mission-

aries ministered in daily devotions and daily dynamics. Herman Burton warmed the hearts of early Christians.

Each day offered rich opportunities . . . fellowship . . . fun . . . games . . . tours . . . arts and crafts.

The gorgeous mountains of Glorieta rang to the songs of happy people, singing with Don Bell . . . echoed the laughter of happy people, whose hearts were warmed and won by the Van Hook Trio.

Then the Shoremen came. From Long Beach, Calif. . . musicians flying in . . . all six of them . . . to sing for the banquet and the services of the closing day. They'll not be forgotten—ever—these Shoremen, whose coming was made possible by the generosity of Russell Price, *et al.*, of Long Beach.

The banquet defies description. The beauty of decorations . . . the fellowship and food . . . the program. Orchids to wonderful people from Detroit First Church for months of work.

Sam surprised everyone with a gift to each, of a meaningful medallion

designed by his son Scott.

And finally it ended.

But not really—457 wonderful senior adults and workers parted by saying, "See you next year!"

Why not? After all, their theme was "The Best Is Yet to Be."

So, we'll do it again. Come September 23-28, we'll return to the glory of Glorieta for Niroga, 1974.

—Ponder W. Gilliland, pastor
Bethany (Okla.) First Church



PASTORS AND CHURCH TREASURERS

Has your Thanksgiving Offering been sent yet?

Please send your check to: **Dr. Norman O. Miller**
6401 The Paseo
Kansas City, Mo. 64131

**Your excellent support and
participation are appreciated.**

"HERALD" HELPS PRISONER FIND CHRIST

On Monday, October 1, copies of the special issue (1973) *Herald of Holiness* were given to prisoners at Jackson County Jail, Brownstown, Ind., by Rev. Richard Fisher and Rev. Stannard Phelps. Fisher pastors the Kurts, Ind., church and Phelps is pastor at Winslow, Ind.

The next Wednesday in a follow-up interview, a young prisoner testified, "I believe God used this magazine [*Herald of Holiness*] you gave us to get me to stop and think about Him." He referred specifically to the article by Louis A. Bouck, "That Stop Signal!" The prisoner said God spoke to his heart as he read. He fell on his knees and made a complete surrender.

The newly reclaimed Christian said he had run from God for some time. A few nights after his conversion (at a special cell-block prayer meeting) he and a Christian buddy witnessed to another young man who accepted Christ as Saviour.

Rev. Fisher's calls at the jail are in connection with an assignment as chief chaplain of the Jackson County Police Department, a volunteer program with the Seymour, Ind., Ministerial Association. Other Nazarene clergymen ministering through the program are B. G. Wiggs, Seymour First; Steve Hofferbert, children's pastor, Seymour First; Darrell Wineinger, Brownstown; and Derl Keefer, Seymour Peter's Switch Church. □

DISTRICT ASSEMBLY REPORTS

ILLINOIS

The thirtieth annual assembly of the Illinois District was held, July 25-27, at Nazarene Acres, Springfield, Ill. General Superintendent Orville W. Jenkins ordained Harold Edwin Clay, Warren Deen Koker, Charles Clifford Howie, and Raymond Rodger Kern.

District Superintendent James E. Hunton was elected to a four-year term. He reported 626 new Nazarenes (587 received by profession of faith). The total membership stands at 8,621. Giving showed an increase of \$173,295 for a total of \$2,333,642.

During the Wednesday evening Home Mission Service, \$12,000 was pledged (to be paid within 90 days) for a portable chapel in honor of Paul Rice, son of Rev. and Mrs. George Rice. The chapel is to be used in the interest of home missions on the district.

Elected to the advisory board were (elders) Gilbert Hughes, Dwight Millikan, and George H. D. Reader.

Mrs. Lorene Whittington was reelected president of the NWMS, and Rev. Dwight Millikan was reelected chairman of the church schools board. Rev. Doyle Frazier was elected president of the NYPS.

Front row (l. to r.), ordination class with wives, Illinois District—Rev. and Mrs. Raymond Kern, Rev. and Mrs. Charles Howie, Rev. and Mrs. Harold Clay, and Rev. and Mrs. Warren Koker. Back row—General Superintendent Jenkins and District Superintendent Hunton.



KANSAS CITY

The forty-ninth annual assembly of the Kansas City District was held August 22-23 at Kansas City First Church. General Superintendent Edward Lawlor ordained Darrel Kroeze, Doyle Larkin, Wee Yong (Samuel) Lee, John Powell, James Don Reeves, N. Greg Rickey, Paul Slater, and Charles D. Westhafer, Jr.

District Superintendent Milton B. Parrish, completing the first year of a four-year term, reported a net increase of 246 members for a total of 7,130; Sunday school enrollment of 14,674, a net increase of 447; and an average Sunday school attendance of 7,671, an increase of 128. Outreach enrollment in addition reached 602, with an average attendance of 474. Giving reached an all-time high of \$2,358,411, a net increase of \$267,869; and the district gave \$221,140 or 10.35 percent for General Budget and approved specials.

Elected to the advisory board were (elders) Howard Borgeson, Mo.; and Millard Reed, Kans.; (laymen) Bud King, Mo.; Otto Theel, Kans.

Mrs. Milton B. Parrish was unanimously reelected NWMS president. Rev. Richard Young was elected president of the NYPS. Harry Rich was elected chairman of the church schools board.

TENNESSEE

The sixty-first annual assembly of the Tennessee District was held August 9-10 at Nashville First Church. General Superintendent Eugene L. Stowe ordained Walter Veals.

District Superintendent H. Harvey Hendershot, completing the second year of an extended term, reported 502 new Nazarenes, 451 average Sunday school attendance gain over last year, 1,186 Sunday school enrollment gain.

Elected to the advisory board were (elders) Edward F. Cox, J. V. Morsch, William J. Strickland; (laymen) Leon Guill, Wendell Poole, and Bob Wilson.

Reelected to their posts were Mrs. Edward F. Cox, NWMS president; and Rev. Bob Madison, NYPS president. Rev. Gerald Green was elected chairman of the church schools board.

DALLAS

The sixty-fifth annual assembly of the Dallas District was held August 16-17 at Texarkana (Tex.) First Church. General Superintendent Eugene L. Stowe ordained Billy Ford.

District Superintendent E. L. Cornelison, completing the second year of a four-year term, reported a record year for the district

in Sunday school with a weekly average attendance of 4,817. Land has been purchased for a new home mission project in Duncanville, Tex., a suburb of Dallas.

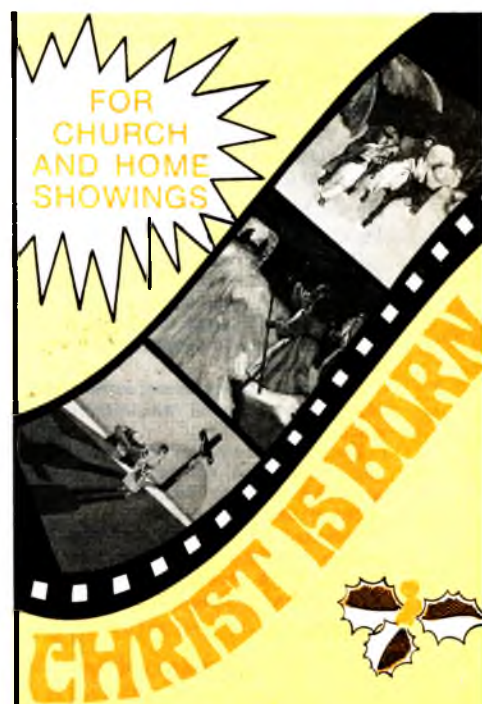
The following were elected to the advisory board: (elders) J. Lewis Ingle and Lawrence Alexander; (laymen) Malcom White and Don Henderson.

Mrs. B. A. (Jane) Patton was elected NWMS president; Rev. Robert Harrison was elected president of the NYPS; Rev. Charles Peters was elected chairman of the church schools board.

CENTRAL AFRICAN FIELD

The third annual missionary council of the Central African Field convened at Salisbury, Rhodesia, on August 10. Dr. and Mrs. James McGraw were special speakers, and Mr. and Mrs. Dave Moyer were children's workers.

Rev. and Mrs. Maurice Hall received a



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unanimous vote of confidence from the council with its extended invitation for them to continue their service as field superintendents. The Halls were special guests at a dinner held in honor of their twenty-fifth wedding anniversary.

WISCONSIN

The thirty-eighth annual assembly of the Wisconsin District was held August 23-24 at Camp Byron, Wis. General Superintendent Orville W. Jenkins ordained Dan Heselrode and Ralph Horover.

District Superintendent R. J. Clack, Sr., serving on an extended term, reported 340 of 600 Key 73 goals reached; 167 members received on profession of faith for a net gain of 61, and a record membership of 2,325. The district raised \$646,904 for all purposes.

The following were elected to the advisory board: (elders) M. J. Finley and E. W. Pannier; (laymen) Mel Hansche and Joe Brand.

Mrs. R. J. Clack was reelected president of the NWMS. Rev. Winn Allison was elected NYPS president. Rev. Dave Sorrell was elected chairman of the church schools board.

NORTHWESTERN ILLINOIS

The twenty-fifth annual assembly of the Northwestern Illinois District was held August 23-24 at Manville District Center. General Superintendent Charles H. Strickland ordained Mack J. Armstrong.

District Superintendent Floyd H. Pounds was reelected to a four-year term. He reported 75 churches, a membership of 5,257, and a Sunday school average attendance of 6,546. The district gave 10 percent of its income to world evangelism.

Dr. Lyle E. Eckley, former superintendent (for the first 20 years), was featured at the camp meeting.

Elected to the advisory board were (elders) James Hazelwood, Willard Hollis, and Donald Tyler; (laymen) Wendell Parsons, John Alderson, and William Greer.

Reelected to their posts were Mrs. Floyd Pounds, NWMS president; Rev. Kenneth E. Martin, NYPS president; and Rev. Donald Tyler, chairman of the church schools board.

AKRON

The thirty-first annual assembly of the Akron District was held August 1-2. General Superintendent Eugene L. Stowe presided over the assembly business. Due to illness, Dr. Stowe could not be present for the ordination service. General Superintendent V. H. Lewis was flown to the assembly to ordain Robert J. Smith, Gerald A. Webb, David Fulks, and Kenneth Culbertson, Jr.

District Superintendent Floyd Flemming reported gains in all areas. The district raised a total of \$3,031,130, an increase of \$276,761. The district gave 10.3 percent of its income for world evangelism, a total of \$354,564. Churches received 1,055 members with 743 joining by profession of faith, representing a net increase of 305 members and a total membership of 12,477.

Sunday school enrollment reached 27,064 with an average attendance of 12,300. Twenty-four churches were placed on the Evangelistic Honor Roll with 95 churches adding new Nazarenes. One new church was organized at Liberty-Girard; and a new Spanish church in Cleveland was started and later turned over to the Eastern Latin America District.



(L. to r.) Dr. V. H. Lewis, Rev. and Mrs. Floyd Flemming are pictured with the Akron ordination class—Rev. and Mrs. Robert J. Smith, Rev. and Mrs. Gerald A. Webb, Rev. and Mrs. David Fulks, and Rev. and Mrs. Kenneth Culbertson, Jr.

At the close of the assembly, pastors and wives honored their leader and his wife with a silver wedding anniversary reception hosted by the Flemmings' two sons—Dean and Scott.

Elected to the advisory board were (elders) George Gribben, L. L. Kollar, and Russell

Long; (laymen) James Couchenour, L. W. Durkee, and Thomas Skidmore.

Mrs. Floyd Flemming was reelected president of the NWMS. Rev. Keith Martin was elected NYPS president. Rev. Ernest Rhodes was elected chairman of the church schools board.

Pastor James Krauss, Highland, Mich., church, welcomes new members. He has received 100 members since assuming the pastorate in February, 1970. Giving has increased from \$40,497 to \$80,078 and attendance in morning worship services has increased from an average of 138 to 240. Pictured (background) are those who have recently joined the church.



"The Coachmen Quartet" of Mid-America Nazarene College, Olathe, Kans., sang last summer at the International Kiwanis Convention held in Montreal, Quebec. The quartet was well received. They appeared for 10 different Kiwanis groups and received several standing ovations. Pictured left to right—Roger Willard, pianist; Bill Cobb, first tenor; David Ringhiser, second tenor; Randy Beckum, baritone; and Brian Peterson, bass.



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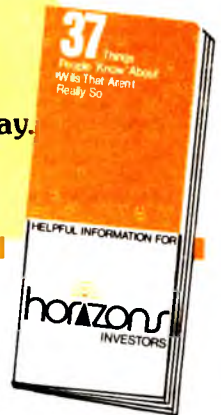
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♦MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
MILLHUFF, CHARLES. (C) c/o NPH*
MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORRIS, CLYDE. (C) 5281 Ridge Cross Dr., Charleston, W. Va. 25312
♦MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
♦MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 48504
♦NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
♦NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
NEUSCHWANGER, ALBERT. (C) c/o NPH*
♦NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
O'BRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)
♦OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
PAINE, THOMAS P. (C) 1951 S. Garfield Ave., Monterey Park, Calif. 91754
PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
♦PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
♦PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
PFEIFER, DON. (R) R. 7, Box 7, Chillicothe, Ohio 45601 (full-time)
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
♦PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
♦POOLE, JOHN WESLEY & MRS. (C) R. 5 Leighton Rd., Augusta, Me. 04330
♦POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905

POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
PRICE, JACK L. (C) Box 284, Corning, Ark. 72422
PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH*
♦QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
♦RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
RAYCROFT, R. N. (C) c/o NPH*
REEDY, J. C. (C) 449 Bresce Ave., Bourbonnais, Ill. 60914
♦RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
RIST, LEONARD O. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
♦ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
ROEDEL, BERNEICE L. (R) 423 E. Maple St., Boonville, Ind. 47601
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
SANDERS, RUFUS. (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
♦SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
♦SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHRIER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
♦SERROTT, CLYDE. (C) Evangelist & Children's Worker, 556 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41001
♦SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673
SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
♦SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
♦SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidloite, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
♦SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
♦SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
♦SPARKS, JONATHAN & PAULA. (C) Box 462, La

Vergne, Tenn. 37086
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
♦STARK, EDDIE G. & MARGARET. (C) 6906 N.W. 36th, Bethany, Okla. 73008
STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEPHENS, KEN. (C) Box 24537, Dallas, Tex. 75224
♦STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TAYLOR, EMMETT E. (C) c/o NPH*
TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
TEASDALE, ELLIS L. (C) 3205 Pleasantwood Ct., N. Elkhart, Ind. 46514
THOMAS, FRED. (C) c/o NPH*
THOMAS, J. MELTON. (C) Box 682, Mt. Vernon, Ohio 43050
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
♦THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743
TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadyline Circle Ct., Warren, Ohio 44483 (full-time)
VANDEBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E. Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
♦WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
♦WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
♦WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
♦WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
♦WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 419 N. Elgin, Bolivar, Mo. 65613
♦WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)
♦WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, ROBERT J. (R) R. 1, Lexington, Ala. 35648
WISE, F. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
WOLPE, JOSEPH P. (C) 5130 Magnolia Ave., Riverside, Calif. 92506
WRIGHT FAMILY SINGERS. (C) P.O. Box 430, Waynesboro, Va. 22980
WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
♦YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
♦ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

DECEMBER SLATE

(As reported to Visual Art Department)

ANDREWS: Knowles, Okla., Dec. 4-9
 BAILEY, C. D.: Demotte, Ind., Dec. 3-9
 BATTIN: Beebe, Ark., Dec. 2-9; Ft. Sumner, N.M., Dec. 11-16
 BELL: Mustang, Okla., Dec. 4-9
 BENDER: Meridian, Miss. (Span. Oaks Con. Meth.), Nov. 29-Dec. 9
 BETTCHER: Indianapolis, Ind. (Southport), Dec. 3-9
 BOHL, JAMES: Indianapolis, Ind. (Open Door Bap.), Dec. 5-9; Omaha, Neb. (Fay Blvd.), Dec. 19-23
 BOND: Coal Valley, Ill. (Plainview), Dec. 4-9; Holy Land, Dec. 10-29
 CANFIELD: Costa Mesa, Calif., Dec. 2-9
 CLARK: Jonesboro, Ark. (1st), Dec. 3-9; Kurtz, Ind., Dec. 11-16
 COOK: Gulfport, Miss., Dec. 4-9
 COX: London, Ky. (1st), Dec. 2-9

CRABTREE: Dayton, Ohio (Central), Dec. 4-9
 CULBERTSON, BERNIE: Filer, Ida., Dec. 3-9
 DARNELL: Franklin, Pa., Nov. 29-Dec. 9; Springfield, Ill., Dec. 13-23
 DIXON: Gospel concerts, Calif.
 ELLWANGER: Oasawatomie, Kans., Dec. 4-9
 EMSLEY: Union, S.C. (Duncan Acres U.M.), Dec. 4-6
 FELTER: Baltimore, Md. (Brooklyn), Dec. 2-9
 FILES & ADAMS: Lancaster, Pa., Dec. 4-9
 FISHER: Pensacola, Fla. (1st), Dec. 4-9
 FORD, NORMAN: Orbisonia, Pa., Dec. 7-16
 FORTNER: Omaha, Ill. (1st), Dec. 3-9
 FOX: Lamont, Calif., Dec. 9-16
 FRODGE: Red Oak, Ia., Dec. 3-9
 GRAVAT: West Covina, Calif., Dec. 10-16
 GREEN, JAMES: Saginaw, Mich. (Sheridan Rd.), Dec. 4-9
 GRIMSHAW: Selah, Wash., Dec. 4-9; Hermiston, Ore.,

Dec. 11-16
 GRINDLEYS, SINGING: See "Happiness Singers."
 HAPPINESS SINGERS: Mt. Vernon, Ohio (1st), Dec. 4-9; concert tour, Ohio & Mich., Dec. 11-16
 HEGSTROM: Sioux City, Ia. (Central), Dec. 3-9; Russellville, Ark., Dec. 11-16
 HILL: New Cumberland, W. Va. (1st), Dec. 4-9
 HOLCOMB: Denver City, Tex. (1st), Dec. 4-9
 HOLLEY: Lansing, Mich. (Metro Comm.), Dec. 5-16; Pottsville, Mich., Dec. 18-23
 HOLLOWAY: Youngstown, Ohio (1st), Dec. 4-9; Martins Ferry, Ohio (1st), Dec. 11-16
 HOOT: Coal Grove, Ohio, Dec. 3-9
 HUBARTT: Van Buren, Ind. (South Liberty Chr.) Nov. 28-Dec. 9
 HUNDLEY, EDWARD: Johnstown, Ohio, Dec. 2-9
 HYSONG: Utica, Ohio, Dec. 4-9

JANTZ: Virden, Ill., Dec. 3-9; Centralia, Ill. (1st), Dec. 11-16; Holy Land, Dec. 26—Jan. 3
 JAYMES: Elwood City, Pa. (Un. Br. in Christ), Nov. 28—Dec. 9
 JONES: Winchester, Va., Dec. 4-9; Sikesville, Mo., Dec. 10-16
 LANIER: Albany, Ky., Nov. 28—Dec. 9; Hagerstown, Md. (Comm.), Dec. 12-23
 LASSELL: Osgood, Ind., Dec. 4-9; Martinsville, Ind., Dec. 10-16; Oak Hill, Ohio, Dec. 17-23; Salem, Ohio (Youth Congress), Dec. 27
 LAXSON: Cedar Rapids, Ia. (Oakland), Dec. 4-9; Overland Park, Kans. (Antioch), Dec. 11-16
 LUSH: Seattle, Wash. (Aurora), Dec. 5-9; Federal Way, Wash., Dec. 12-16
 MANLEY: Eaton, Ohio (1st), Dec. 4-9; Roanoke, Va. (1st Ch. of God), Dec. 11-16; Goshen, Ind. (Comm.), Dec. 18-23; Bluffton, Ind., Dec. 27—Jan. 6
 MANNING: Harrison, Ohio, Nov. 28—Dec. 9
 MARTIN, PAUL: Valparaiso, Ind., Dec. 3-9; San Jose, Calif., Dec. 12-16; Central Valley, Calif. (Redding Lake Blvd.), Dec. 19-23; Kailua, Oahu, Hawaii, Dec. 26-30
 MCCLURE: Toledo, Ohio (Jackman Rd.), Dec. 2-9
 McCULLOUGH: Cedar Rapids, Ia. (Oakland), Dec. 4-9; Speedway, Ind., Dec. 11-16; Jasper, Ala. (Sardis), Dec. 19-23; Holy Land, Dec. 26—Jan. 3
 McWHIRTER: Lakeland, Fla. (Crystal Lake), Dec. 4-9
 MEADOWS-REASONER: Columbus, Ind. (1st), Dec. 18-23
 MEREDITH: Broadview, N.M., Dec. 3-9

MICKEY: Neodesha, Kans., Dec. 4-9; Lamar, Colo., Dec. 11-16
 MILLHUFF: Lansing, Mich. (South), Dec. 4-9; Kingaton, Mo., Dec. 11-16; Mason, Mich., Dec. 19-23
 MONTGOMERY: Harrison, Ark. (1st), Dec. 5-16
 MULLEN: Elmsdale, P.E.I., Dec. 3-9; Amherst, N.S. (Wes.), Dec. 11-16
 MYERS: Battle Creek, Mich. (Mich. Ave.), Dec. 4-9; Lowell, Mich. (Wes.), Dec. 11-16; Flat Rock, Mich., Dec. 18-23
 NEFF: See "Happiness Singers."
 NEUSCHWANGER: Kimberly, Ida., Dec. 6-16
 PALMER: Hagerstown, Ind., Nov. 30—Dec. 9
 PASSMORE: New Galilee, Pa., Dec. 11-16; Easton, Pa., Dec. 18-23; Apalachin, N.Y., Dec. 30—Jan. 6
 PFEIFER: Newport, Ky., Dec. 4-9; Handley, W.Va., Dec. 11-16
 PHILLIPS: Macomb, Ill., Dec. 4-16
 PIERCE: Assumption, Ill., Dec. 3-9
 PRICE, JOHN: Bartlesville, Okla. (Central), Dec. 3-9
 QUALLS: Eaton, Ohio (1st), Dec. 4-9
 RAKER: Danville, Ill. (Cedar Grove), Dec. 3-9; Carnegie, Okla., Dec. 28-30; Hobbs, N.M., Dec. 31
 RICHARDS: Speedway, Ind., Dec. 11-16
 SANDERS: Brooklyn, N.Y. (Beulah), Dec. 3-9; Birmingham, Ala. (Ridgmont), Dec. 10-16; Shawmut, Ala. (Bethel), Dec. 17-23
 SERROTT: One-night services, Florida, Dec. 1-16
 SLACK: Bedford, Ind. (Valley Mission), Dec. 4-9

SMITH, C. H.: Webb City, Mo., Dec. 4-9
 SMITH, OTTIS: Franklin, Pa., Dec. 4-9
 STAFFORD: Montgomery, Ala. (Bible Meth.), Dec. 6-15
 STONE: Sheboygan, Wis. (Br. in Chr.), Dec. 28-31
 STRICKLAND: Delaware, Ohio (1st), Dec. 4-9; Batavia, Ohio, Dec. 11-16
 TAYLOR, E. E.: Cleburne, Tex., Dec. 4-9; Childress, Tex., Dec. 11-16
 TAYLOR, ROBERT: Monroe, Ohio, Dec. 4-9; Franklin, Ohio, Dec. 11-16
 THOMAS, J. MELTON: Roswell, N.M. (1st), Dec. 4-9; Philomath, Ore., Dec. 11-16
 TOMPKINS: Walnut Ridge, Ark., Dec. 4-9
 TRIPP: Garland, Tex. (1st), Nov. 26—Dec. 2; Waco, Tex. (Trin. Hgts.), Dec. 4-9; Little Rock, Ark. (Central), Dec. 11-16
 UNDERWOOD: Sledge, Miss. Dec. 4-9
 VANDERBUSH: Madison, Ind. (Wes.), Dec. 4-9; Perry, Fla. (Wes.), Dec. 12-16
 WALLACE: Winfield, Kans., Nov. 30—Dec. 9
 WARD: Texarkana, Tex. (1st), Dec. 2-9
 WOLPE: San Jacinto, Calif., Dec. 2-9
 WRIGHT: Philippi, W.Va., Dec. 11-16
 WYLLIE: Minneapolis, Kans. (1st), Dec. 3-9
 WYRICK: Baltimore, Md. (Dunda'k), Dec. 6-9; Kingsport, Tenn. (1st), Dec. 11-16
 ZIMMERLEE: House Springs, Mo. (1st), Dec. 4-9; Holy Land, Dec. 17-28

Kenneth Strouse, Indianapolis West Side Church, has driven a Sunday school bus for the past 35 years. There were 82 people on his bus one evening during vacation Bible school this summer.



Three charter members still attend the Fessenden, N.D., church and were present to celebrate its fiftieth anniversary. J. Wilmer Lambert, formerly district superintendent of the Dakota District, was guest speaker for the anniversary service. Pictured (l. to r.) are Pastor Norman A. Clayton; charter members—Mrs. Bertha Rudel, Mr. Bob Williams, Mrs. Bittner; and Rev. J. Wilmer Lambert.



CHURCH DEDICATIONS—1973

Spokane (Wash.) Crestline Church has enlarged and refurbished its facilities. General Superintendent Eugene L. Stowe and District Superintendent Raymond Kratzer conducted the dedication service. The present phase was completed under the pastoral leadership of Rev. George Nichols, now pastoring at Milton-Freewater, Ore. Rev. G. D. Craker is the present pastor. □

Charlotte (N.C.) First Church dedicated new facilities on August 19. Participating in the dedication service was General Superintendent V. H. Lewis, District Superintendent Terrell C. Sanders, and Pastor Barry T. Gay. The sanctuary will seat 500. There is Sunday school space to accommodate 700. The buildings will handle a complete day-care and kindergarten program. In 1974 the church plans to provide a day school for grades one through six. □

Orland Park (Ill.) First Church has dedicated its new church and parsonage located on a four-acre site two blocks from U.S. Route 45 at 147th Street. The sanctuary has a seating capacity for 340 and overflow facilities for an additional 100. The property is valued at \$400,000. General Superintendent George Coulter brought the dedication message. Bob Lothenore is pastor. □

Midway, Ky., Church dedicated a new frame building, fully

carpeted, over its basement unit. Pastor John Wallace; Mr. Richard Thompson, lay member of the district advisory board; and Dr. Dean Baldwin participated in the service of dedication. □

Kankakee (Ill.) First Church dedicated a new sanctuary and two-story educational unit last July. The buildings were constructed at a cost of \$787,000 and have been appraised at \$1.1 million. W. E. Varian is pastor. Other members of the staff are Ivan Rexroth, Forrest Robbins, and LeRoy Wright. □

North Pekin, Ill., Church has dedicated its new sanctuary, built at a construction price of \$45,000. Willard Hollis has pastored the church since January, 1970. □

The Hobbs, N.M., Church dedicated a new sanctuary and education unit fully carpeted and air-conditioned. The total property is valued at \$150,000 with an indebtedness of \$60,000. Carby Carney is pastor. □

The Coshocton, Ohio, Church, 53-year-old church, has completed a \$250,000 improvement program. The sanctuary was completely remodeled. A new three-floor educational building with classrooms and offices was added. Pastor Everett L. Jefferson is in the tenth year of his ministry. General Superintendent V. H. Lewis preached the dedicatory message. □

Lexington (Ky.) Calvary Church dedicated its new sanctuary with its seating capacity for 350 people. The building, dedicated by General Superintendent Orville W. Jenkins, is fully air-conditioned, carpeted, and equipped with a Baldwin organ and piano. D. S. Somerville is pastor. □

Irving (Tex.) First Church dedicated new buildings earlier this year with General Superintendent Charles H. Strickland as special speaker. The new sanctuary has a seating capacity of 288 with overflow accommodations for another 120 persons. Included in the facilities is a fellowship hall with fireplace, a kitchen, and a baptistry. Buildings are carpeted. Pastor Robert L. Spinks reported building cost at \$115,000. □

The Midview, Ohio, Church dedicated its new sanctuary last September with Dr. Eugene L. Stowe, general superintendent, as speaker. Nearly 300 people attend-

ed the service. George McCorkle is pastor. □

Pine Bluff (Ark.) Forrest Park Church dedicated its new sanctuary last August with General Superintendent Edward Lawlor preaching the dedicatory message. The addition to the existing church facility was built under the pastoral leadership of Alwin L. Rathbun. □

Wilmington (Ohio) First Church dedicated a new sanctuary with a seating capacity of 400 people, and a two-winged educational structure to accommodate a Sunday school of over 350. Buildings are constructed of Bedford limestone and Norman brick exterior, and brick and stone interior. The entire facility is air-conditioned and carpeted. It is situated on an eight-and-one-half-acre plot of ground. The plant is valued at \$150,000. Rev. J. Kenneth Copenhagen has pastored the congregation for over six and one-half years. □

Kansas City (Kans.) Metropolitan Church, under the pastoral leadership of Rev. Harry A. Rich, has completed two units. The first unit includes a sanctuary with a seating capacity of 500, offices, and library. The second unit is an educational wing with classrooms, nursery with toddler facilities, kitchen, and fellowship hall.

Both units are carpeted and air-conditioned. They are valued at one-quarter million dollars. The church planned an informal-type dedication service to accent an evangelistic thrust. Approximately 500 people attended. □

NEW CHURCHES ORGANIZED

Canada Central, Simcoe, Ontario, Canada. Neil Hightower, district superintendent.

Dakota, Vermillion, S.D. Phil Riley, district superintendent.

Hawaii, Kona, Hawaii. Virgil Grover, district superintendent.

Joplin, Norwood, Mo., and Mt. Vernon, Mo., and Republic, Mo. James Hester, district superintendent.

Kentucky, Bowling Green (Ky.) Grace. Aleck G. Ulmet, district superintendent.

Los Angeles, Carpinteria, Calif. L. Guy Nees, district superintendent.

New York, East New York (N.Y.) Calvary and Manhattan, N.Y. J. H. White, district superintendent. □



musiccorner

WATCH-NIGHT PROGRAM IDEA



Here is a good, 45-minute skit for New Year's Eve! *WATCH YE* is a drama on the second coming of Christ, based on the parable of the wise and foolish virgins. Except for the narrator and "radio" voices, it requires only 10 girls. Modern settings, no special costumes needed. Striking and impressive conclusion as the foolish virgins find themselves unprepared, and are left behind. Best to buy 12 copies.

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Oregon Pacific, Silverton, Ore. Carl Clendenen, district superintendent.

South Africa (European), Krugersdorp (Transvaal), Republic of South Africa, and Florida (Transvaal) Germiston-Klopper Park. Bruce T. Taylor, district superintendent.

South Carolina, York, S.C. Otto Stucki, district superintendent.

Southeast Oklahoma, Eufaula, Okla. Wendell Paris, district superintendent.

Washington, Rockville, Md. Roy Carnahan, district superintendent.

This brings the total of new church organizations for the quadrennium to 93. □

TWENTY-FIVE YEARS OF MEANINGFUL SERVICE TO GOD AND OUR CHURCH

And who then is willing to consecrate his service this day unto the Lord? (1 Chronicles 29:5b).



Alpin Bowes (L.), originally from the northwest section of the United States, was photographed going over some reports with field representatives, **George Rice** and **Elvin Hicks**, on the twenty-fifth anniversary of his work at the General Board and Publishing House.



Alice Barnes of the Subscription Department came to the Publishing House 25 years ago from Hutchinson, Kans., to serve her church through its publishing arm.



Opal Andrews, also of the Subscription Department, is from Jackson in the bootheel country of southeast Missouri, and her life and service for 25 years have been concentrated in the work of helping get the gospel out through the printed page.

It's interesting to note the cosmopolitan character that makes up the personnel of the Kansas City employees. The three above, from different areas of the country, are just a cross section of the many employees who over the years have come from every state in the Union and several foreign countries as part of their consecrated "service . . . unto the Lord." □

GROUND-BREAKING SERVICES HELD IN 1973

Atlanta First Church broke ground at its new location at I-285 between Glenwood Road and Covington Road. New facilities will include a sanctuary with a seating capacity of 850, education facilities to accommodate 600, and a multipurpose fellowship hall. The cost is expected to be \$500,000. **Bennett Dudley** is pastor, **Richard Egnor** is associate pastor, and **Kenneth Moore** is director of music. □

The Fayetteville, Ark., Church broke ground in the first phase of a building program which is scheduled to be completed over a five-year period. The first unit, a sanctuary, will have a seating capacity of 300 and is expected to cost about \$200,000. **Willis D. Kennedy** is pastor. □

Otter Lake, Mich., Church broke ground for its colonial-style educational unit. The new building will be constructed on a 10-acre parcel of land purchased two years ago and now debt-free. The new facility is expected to cost \$68,000 and will be followed later by a main sanctuary. A horse-drawn plow was used for the service. **Ralph Barrow** is pastor. □

Oklahoma City Oakcliff Church broke ground earlier this year for its new sanctuary. **John Abney** is pastor. The church is located at the corner of Parker and Southeast Fifty-ninth Street. □

Leesburg (Fla.) First Church has broken ground for a new sanctuary seating over 300. The facility will also include a pastor's study, choir room, baptistry, and four additional classrooms. **James Tripp** is pastor. □

MORTGAGE-BURNING SERVICES CELEBRATED DURING 1973

The following churches have held special mortgage-burning services during 1973: **Rogers, Ark.**, **Ted Ingram**, pastor; **New Brighton, Pa.**, **Kenneth Akins**, pastor; **Newmarket, Ontario**, **Larry Ogden**, pastor; and **Henryetta, Okla.**, with **R. B. Kelly** as pastor (present pastor, **James Daniels**).

The **New Carlisle, Ohio**, church held a mortgage-burning and ground-breaking service the same day. A new sanctuary is under construction. It will seat 240 people and will be built with an indebtedness of \$47,500. Total evaluation of the new building is in excess of \$100,000. **Jack F. Swartz** is pastor. □



Norman Brown reporter

BUS MINISTRY GIVES BIRTH TO NEW CHURCH

The **Southgate Church of the Nazarene of Colorado Springs, Colo.**, began a bus ministry to **Fountain**, a small town 18 miles away. After two years a branch Sunday school was started in a teen community center in **Fountain**. Shortly thereafter the district superintendent, **Dr. Harold Daniels**, approved the appointment of a pastoral assistant from **Southgate Church** to live in the area and direct the work. Easter 1973, there were 109 present, and on June 24, 1973, **Dr. Daniels** organized the **Fountain Valley Church of the Nazarene** with 24 adult members. Five choice acres of land have been purchased in the growing suburb. Students from **Nazarene Bible College** contributed to the purchase of the land. **Rev. L. Thurl Mann** is pastor at the **Southgate Church**, which not only began it all, but has also contributed 150 Sunday school enrollees and a 48-passenger bus to the new church. **Rev. and Mrs. Robert Cunningham**, formerly members of **Southgate**, are now the pastor and wife of the new **Fountain church**. □

Coming in the next issue—Winners of "Soaring in the Summer" Contest

Pastor Mann shows **Pastor Cunningham** how "it works"—the bus was a gift.





"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

November 25—"Thou Shalt Not Covet"

December 2—"Some Things 'Watergate' Hasn't Changed"

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. C. Frank Beckett, P.O. Box 254, Roland, Okla. 74954, recently entered the field of evangelism after successful pastorates in a number of Texas churches.—E. L. Cornelison, Dallas district superintendent.

Glenn and Vera Slater, 320 S. 22nd St., Independence, Kans. 67301, are reentering the evangelistic field and we commend them to our churches.—James C. Hester, Joplin district superintendent.

Gerald and Janice Grindley recently transferred to the Church of the Nazarene from a sister denomination. They have travelled extensively as song evangelists throughout North America and are now available for revivals, camps, and concerts. Their address is 539 E. Mason St., Owosso, Mich. 48867.—Harry T. Stanley, Michigan district superintendent.

EVANGELISTS' OPEN DATES

The Stone Gospel Singing Family has open dates available now and are working on their future slate. Write to Paul G. Stone, Rte. 2, Box 386, Spooner, Wis. 54801.

MOVING MINISTERS

VIRGIL P. APPLEGATE from Lima (Ohio) First to Fairborn (Ohio) First.

TED BARNES from Green (North Broomfield) Ohio, to Virden, Ill.

ARTHUR BROWN, JR., from New Philadelphia (Ohio) First to Youngstown (Ohio) First.

JOHN BURGE from Jackson (Miss.) Magnolia Heights to Greenville, Miss.

D. EDWARD CRAMER from Caribou, Me., to Cherry Grove, Mich.

DAVID H. DIEHL to Annapolis (Md.) First. A. WILLIAM ERICKSON from Jackson (Miss.) First to Roanoke (Va.) First.

CHARLES G. FINNEY from evangelism to New Port Richey, Fla.

JAMES D. FOX from Akron (Ohio) First to New Philadelphia, Ohio.

C. RICHARD HAYES from Bakersfield (Calif.) East to Boise (Ida.) Hillview.

WAYNE HOOD from Athens, Tenn., to Southaven, Miss.

RAY T. HUFF from Kansas City, Mo., to Franklin Furnace (Ohio) Plymouth Heights. GORDON INGLE from Kingsville, Tex., to Baytown (Tex.) Virginia Street.

DENNIS KIPER from Union City, Ind., to Farmington, Ia.

ELVIN LECKRONE from Morehouse, Mo., to Leroy, Mich.

VERNIE L. McVEY from evangelism to West Branch, Mich.

HOWARD MELTON from New Port Richey, Fla., to Orlando (Fla.) Pine Hills.

DAVID L. PERRY from Greensburg, Ind., to Moberly, Mo.

HARDY JOHN POWERS from Overland Park (Kans.) Antioch to Cedar Rapids (Ia.) First.

L. WAYNE QUINN from Bakersfield (Calif.) First to El Paso (Tex.) First.

STEPHEN RIST from Jackson (Miss.) Northside to Leavenworth, Kans.

GEREN C. ROBERTS from Pilot Point, Tex., to Jasper (Tex.) Wesley Chapel.

THOMAS ROBERTS from New Salem, Miss., to Sartinsville, Miss.

JOSE M. ROLDAN from Elizabeth, N.J., to Passaic, N.J.

DONALD C. SMITH from Convene, Me., to Caribou, Me.

CARSON N. SNOW from San Antonio (Tex.) Dellview to St. Augustine (Fla.) First.

RICHARD UNGER from Macungie, Pa., to Granite City (Ill.) St. Paul.

T. N. WATKINS from Layton, Utah, to evangelism.

EDDIE WEST from Farmington, Ia., to Shenandoah, Ia.

MOVING MISSIONARIES

MR. & MRS. JACK BARNELL, (after November 1, 1973), Box 1055, Salisbury, Rhodesia

MISS MARILYN COFFMAN, P.O. Box 456, Mount Hagen, W.H.D., Papua New Guinea
REV. & MRS. HARRY FLINNER, Manuel Perez 5942, Montevideo, Uruguay, South America

REV. & MRS. JAKOB KANIS, (until December 1, 1973) c/o J. W. Kanis, 4 Van Sytzmalaan, Oldebroek (GLD), Holland

REV. & MRS. OSCAR STOCKWELL, (after November 15) Nazarene Mission, Manjaze, via Lourenco Marques, Mozambique, Africa.

REV. & MRS. DALE STOTLER, Brook House, Arbuthot Holiday Home, William Street, Brooklyn, Pretoria, Republic of South Africa

REV. & MRS. KENNETH ROGERS (on furlough), 9421 Myrtle, Apt. 144, Kansas City, Mo. 64132. Phone (816) 765-4273.

MISS ELISABETH TUBBS, P.O. Box 14, Manzini, Swaziland, South Africa

VITAL STATISTICS

DEATHS

MRS. FRANCIS BONNESS, 64, died in Minot, N.D., on Aug. 30.

CARRIE EUPHEMA BOOTH, 85, died July 24 in Sligo, Pa. Services were conducted by Rev. Wayne Chapman. Surviving are two daughters, Mrs. Clifford (Dorothy) Campbell and Eva Booth; two grandchildren; and two great-grandchildren.

MR. L. V. BRANHAM, 72, died in San Angelo, Tex., on October 13. Funeral services were conducted by Rev. Clayton Taylor. Survivors include his wife, Clara; three sons, Virgil, B. J., and Bobby; and one daughter, Mary Wylie.

VIRGIL L. BROWNING, 57, died October 11 in Springfield, Ill. Funeral services were conducted by Rev. Harold R. Morgan. Survivors include his wife, Dorothy; two sons, Kendall and Kindell; two daughters, Eldora and Cathy; and one granddaughter.

MRS. EMMA L. DURBIN died Sept. 4 in East Liverpool, Ohio. Funeral services were conducted by Rev. James Wandling. Survivors include one son, Floyd; one daughter, Lois Enochs; four grandchildren; and eight great-grandchildren.

MRS. BERT FEIGHT died Sept. 7 at Sheridan, Wyo. Funeral services were conducted by Rev. George Snyder.

MRS. MARGARET GREEN died Oct. 12 in Lake Worth, Fla. Services were officiated by Rev. C. R. Moore. She is survived by her daughter, Mrs. Helen Wampler; a son, Rev. Max Green; and three grandchildren.

REV. LOUIS J. HECKER, 83, died Feb. 6 in Long Beach, Calif. He is survived by his wife, Jessie; a daughter, Mrs. Cyril E. Brown; two sons, Louis J. and David W.; and seven grandchildren.

STANLEY HORNER, 67, died Sept. 7 at

New Egypt, N.J. Funeral services were conducted by Rev. Melvin Kuhn. He is survived by his wife, Mary.

MRS. CHARLES (JOSEPHINE) JOHNSON, 98, died July 15 in Austin, Tex. Funeral services were conducted by Rev. Jim Southworth and Rev. J. B. Hutchings. Survivors include three daughters, Mrs. Ruth Parks, Mrs. Pauline Bouffard, and Mrs. Nora Rainey; and one son, Albert.

REV. DELBERT B. KING died Oct. 1 as a result of a car accident in Marshall, Tex. Funeral services were conducted by Rev. E. L. Cornelison and Rev. John Abila.

RAY A. MAX, SR., 86, died Sept. 1 in Springfield, Ill. Funeral services were conducted by Rev. Harold R. Morgan. He is survived by his wife, Lucy; 3 sons, Ray, Jr., Rev. Homer, and Wilbur; 3 daughters, Lorene Garner, Rebecca Wilson, Frances Williamson; and 29 grandchildren.

JAMES O. NICKERSON, nine, died Oct. 6 from injuries sustained in an auto mishap at Belton, Mo., a suburb of Kansas City. The funeral service was conducted by Rev. Bobby Robison and Rev. Millard Reed. Survivors include his parents, Mr. and Mrs. Arnold E. Nickerson, Sr.; three sisters, Donna, Pamela, and Questa; a brother, Arnold, Jr.; paternal grandmother, Mrs. Grace McIninch; and his maternal grandparents, Mr. and Mrs. James T. Hart.

REV. WALTER ORR, 75, died Oct. 4 at Roswell, N.M. Funeral services were conducted by Harold W. Morris, Ernest Armstrong, Jack Durham, and Robert Bell. He is survived by his wife; two sons, Wilson and David; and two grandchildren.

MRS. SALLIE ELIZABETH PAYLOR, 92, died Oct. 7 in Chillicothe, Tex. Funeral services were conducted by Rev. Sam Stearman. Her survivors include three daughters, Elizabeth Walling, Rachel Bates, and Dora Lawson; and eight grandchildren.

MYRON SCHMIDT, 22, died Sept. 1, in a motorcycle mishap in Minot, N.D.

MRS. DORA M. SKINNER, 74, died Sept. 14 at Portales, N.M. Funeral services were conducted by Rev. Fred Holliman. She is survived by 2 daughters, Mrs. Pauline Hudson and Mrs. James Foster; 1 son, Robert; and 10 grandchildren.

KATIE E. STUART, 85, died Sept. 22 at Muncie, Ind. She was preceded in death by her husband, Roy, two years ago. Funeral services were conducted by Rev. W. B. Greek and Rev. L. E. Humrich. She is survived by three sons, Joseph, Kenneth, and Ralph; two daughters, Mrs. Ruth Fowler and Mrs. Dorothy Curd; and eight grandchildren.

MRS. GRAYSON M. (SELMA) TINKER, 60, died Sept. 22 in Kansas City, Kans. Funeral services were conducted by Rev. Donald G. Patrick. Survivors include her husband, Grayson; three sons, Charles, Rev. Thomas, and Rev. Timothy; and three granddaughters.

MRS. HATTIE TURBYFILL, 76, died Oct. 1 at Pryor, Okla. Funeral services were conducted by Rev. Floyd Akin and Rev. David Gray. She is survived by her husband, Gus; a son, James; 4 daughters, Fannie Lee Franks, Lois Bevans, Freeda Collins, and Marie Evans; and 16 grandchildren.

MRS. DELLA WILCOXEN, 87, died Oct. 8 in Canton, Ill. Funeral services were conducted by Rev. Norman L. Chandler. She is survived by her husband, Card; a daughter, Mrs. Charella Woodward; and a stepson, Gard, Jr.

MR. DAVID H. WILSON, 52, died Sept. 24 in San Angelo, Tex. Funeral services were conducted by Rev. Clayton Taylor. He is survived by his wife, Jerry; one son, David; three daughters, Linda Patterson, Mrs. Wayne Sirois, and Mrs. Richard Laney.

MARRIAGES

TERESA ESTELLA DENNIS and ROBERT THOMAS EARL at Sarasota, Fla., Sept. 8.

NEWS OF RELIGION

CYNTHIA HENRY and ERNEST WAITMAN HAGER at Bedford, Ohio, Sept. 8.

JAN HANKINS and JACK HINTON, JR., at Pasadena, Tex., Aug. 21.

CAROL LYNN BIBLE and LAWRENCE F. ANTE, JR., at Pisgah, Ohio, May 19.

CAROL LYNN LESTER and RICHARD SANDBLOOM at Gardner, Kans., Aug. 16.

DEBRA PLUMMER and R. LUKE LESTER at Council Bluffs, Ia., Aug. 18.

MERLYNA JEAN ROBISON and MATT SPENCER at Webb City, Mo., July 13.

CONNIE LOU SAWYER and WILLIAM ROBERT MENDENHALL at Houston, Tex., June 14.

TAMARA GAIL FLETCHER and DAVID ROBERT FINKENBINER at Dallas, Tex., Aug. 18.

BIRTHS

to DICK AND MAYTIELU (RIMBEY) CHERRY, Riverside, Calif., a boy, Bennett Wayne, Sept. 11.

to REV. RICK AND ANN (HARP) DYE, Benton, Ky., a girl, Jennifer Kristan, Sept. 14.

to EARL AND ELEANOR (LOUDIN) EDELMAN, Atwater, Ohio, a boy, Daniel Paul, Oct. 1.

to REV. HUGHLON AND EVELYN (YOUNG) FRIBERG, Lourenzo Marques, Mozambique, a boy, Michael Hugh, Oct. 8.

to MICHAEL AND JUDI GRIMSHAW, Portland, Ore., a boy, Michael Eddy II, Oct. 3.

to KEN AND MARILYN (SCHROEDER) HARMANING, Evanston, Ill., a boy, Joel Douglas, Sept. 11.

to REV. TIM AND JEAN HARTING, Benedict, N.D., a boy, Micaiah Jude, Oct. 15.

to RICHARD AND PHYLLIS HERR, Lakehurst Naval Air Station, N.J., a girl, Michelle Dawn, Sept. 8.

to JAMES AND MARILYN (WRIGHT) HICKS, Kansas City, Mo., a boy, David Jason, Aug. 25.

to MARTIN R. AND DELAYNE (GREEN) HILL, Corpus Christi, Tex., a boy, Stephen Ray, Aug. 17.

to REV. ROBERT AND RUTH KILLEN, Ewa Beach, Hawaii, a boy, Robert Cornell II, Sept. 26.

to REV. HOWARD E. AND DOROTHY (BUFFINGTON) MOSELY, San Bruno, Calif., a girl, Melinda Dawn, Aug. 24.

to REV. BRANCE AND BARBARA (PICKERING) MOYER, Wichita Falls, Tex., a girl, Jennifer Dawn, Oct. 1.

to THOMAS AND SUSAN (ERBE) ORLANDO, Trenton, N.J., a boy, Thomas Joseph, Sept. 21.

to CRAIG AND CATHY (VICKERS) SIMONS, Bourbonnais, Ill., a girl, Jodi Joy, Sept. 25.

to JIM AND LOU (CRAGER) THOMPSON, Oklahoma City, Okla., a boy, Barry James, Sept. 1.

to REV. PAUL AND SHARON THORNHILL, Columbia, S.C., a girl, Laura Lynn, Aug. 30.

to MARK AND LEITA (HOUS) TWYEFORT, Albuquerque, N.M., a girl, Marleta Mae, Aug. 31.

to R. RICHARD AND CAROLE (AGEE) UNRUH, Nashville, Tenn., a girl, Rana Carole, Oct. 12.

ADOPTED

by BOB AND PAT (FOX) WILLIAMS, Bethany, Okla., a girl, Sherry Renae, born Sept. 20.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Edward Lawlor, Chairman; Eugene L. Stowe, Vice-chairman; Orville W. Jenkins, Secretary; George Coulter, V. H. Lewis, Charles H. Strickland.

WASHINGTON CATHEDRAL WILL RECOMMEND DONATIONS BY ITS 500,000 VISITORS. Because of an operating expenses debt of \$1 million which has accumulated over the past five years, the Washington Cathedral will make a relatively low-keyed appeal for gifts from the 500,000 visitors who take part in its guided tours each year.

Rev. Francis B. Sayre, Jr., dean of the Episcopal Church Cathedral, announced at a press conference that he and his staff had decided on the unprecedented move after discussing the growing deficit for six months.

The new policy, which began October 23, will be in effect thereafter except on Sundays and at times of special services. It will be effected primarily through signs at the north and south entrances of the huge neo-Gothic structure. □

ZONDERVAN ISSUES NEW TESTAMENT OF "THE NEW INTERNATIONAL BIBLE." The 573-page New Testament of the *New International Bible* has been issued by the Zondervan Corporation, Grand Rapids, Mich. It is a Bible whose translators say is destined to succeed the King James Version as the universal translation from the original tongues to be used throughout the English-speaking world.

The project is sponsored by the New York Bible Society, which has produced a version with the help of scores of biblical scholars which attempts to present the Scriptures in the language of the common man without slang or coarseness. □

SUNDAY SCHOOL MOVEMENT REPORTED ON VERGE OF "REAL EXPANSION." The Sunday school movement is "on the verge of real expansion" in the evangelical wing of American Protestantism, according to the new executive director of the National Sunday School Association (NSSA).

Donald C. Brandenburg, of Whittier, Calif., said that on recent visits to headquarters of 20 evangelical denominations he found "considerable growth" is taking place in Sunday schools. He suggested their growth is due to the fact that they emphasize Bible teaching, "and this seems to be what people want."

Mr. Brandenburg said he found many Sunday schools appear to be experiencing a growth in their Adult Departments. "It is no longer a children's movement, if it ever was," he observed.

He said in his own Sunday school in Whittier at least one-third of the 800 persons in Sunday school are adults.

Mr. Brandenburg, a Quaker who was business administrator for the Friends church organization in California and Arizona for the past five years, became NSSA executive secretary in July. He outlined his philosophy for the NSSA in a report to a National Christian Education Seminar sponsored at St. Paul, Minn., by the NSSA.

He said the NSSA national office is being moved from Winona Lake, Ind., to a temporary site in Whittier. The NSSA has appointed a site committee to select a permanent location. □

CHAPLAINCY OPENINGS: FOR BLACKS, WOMEN, OTHER MINORITY GROUPS. An executive of the Lutheran Council in the U.S.A. announced that there are chaplaincy "openings" in the U.S. Armed Forces for black Lutherans, women, and minority group clergy.

This development is not the result of an expected sharp increase in blacks and other minority groups in the new volunteer army, according to Dr. William J. Reiss, executive secretary of the Lutheran Council's Division of Service to Military Personnel (DSMP).

He said the new emphasis indicates the Defense Department's objective to have the chaplaincies reflect, as much as possible, the diverse makeup of the civilian population—"by race and national origin" as well as denomination. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Where should we give our tithe? Is it right to give the tithe for religious purposes outside the church?

I believe the tithe should be paid through one's own church.

As nearly as we can transpose biblical teaching to modern conditions, this would seem to be the teaching of both the Old Testament and the New.

Malachi 3:10 says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The "storehouse" was the Temple.

In 1 Corinthians 16:2, Paul wrote, "Upon the first day of the week let every one of you lay by him in store,

as God hath prospered him, that there be no gatherings when I come."

Here the principle of proportionate giving is cited ("as God hath prospered"). The term "store" is derived from *thesauros*, a treasury or storehouse—reminiscent of the Malachi verse.

While the matter of tithing is not prominent in the New Testament, the argument of Hebrews 7:1-11 hinges on the statement of verse 8 that Christ receives the tithes of His people as Melchisedec received the tithes of Abraham 700 years before the law of Moses was given at Sinai.

As to giving to concerns outside the church, it seems to me good stewardship would dictate that

even offerings above the tithe be given judiciously.

There are doubtless many worthy independent causes. But unless one knows the sponsors and directors of the organization, it is well to investigate before investing.

The sad facts of the case are, there are religious racketeers who under the guise of works of charity or faith are fattening themselves. As little as 5 percent of what is taken in may go for the purpose for which it is gathered. The balance remains with the promoters.

Who should support the independents? Independents, of course. Most of us would rather give to an organization that accounts for its receipts and expenditures.

■ What is meant by saying that the new birth is "initial sanctification"? This seems confusing to me.

It could be if you narrow the meaning of *sanctification* to what is more properly called *entire sanctification*.

It is entire sanctification to which Paul refers in 1 Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

In its basic theological meaning, sanctification is the entire work of the Holy Spirit in renovating human nature and restoring the moral image of God to fallen man.

In this sense, "Christ for us" is justification; "Christ in us" is sanctification.

Wesleyan theologians have been clear in noting that sanctification begins with regeneration.

John Wesley answered the question, "When does inward sanctification begin?" with the words "In the moment we are justified. The

seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout the spirit, soul, and body" (*Works*, Vol. VIII, p. 285).

H. Orton Wiley, whose credentials as a careful Wesleyan theologian are unimpeachable, wrote, "Initial sanctification is, in the Wesleyan scheme, concomitant with justification, regeneration and adoption, while entire sanctification is subsequent to it. The distinction arises from the fact that guilt which as condemnation for sin is removed by justification, carries with it also, an aspect of pollution which can be removed only by cleansing. For this reason Wesleyanism has always held that sanctification begins with regeneration, but it limits this 'initial sanctification' to the work of cleansing from

the pollution of guilt and acquired depravity, or the depravity which necessarily attaches to sinful acts. Entire sanctification, then, is subsequent to this, and from the aspect of purification, is a cleansing of the heart from original sin or inherited depravity. The distinction, therefore, is grounded in the twofold character of sin—sin as an act, and sin as a state" (*Christian Theology*, Vol. II, p. 423; see also pp. 480-81, "Sanctification as Partial and Entire").

We probably won't be able to change popular ways of speaking, and shall go on saying *sanctification* when we mean *entire sanctification*. But at least we should know the difference.

It would, as some have said, be a lot simpler just to reserve the term *sanctification* for the second crisis. But in the long run it is probably better to be accurate than simple.

Inexpensive Gifts

"QUIKOID" COIN HOLDERS

The finest squeeze-type coin holder. Easy to use . . . simply squeeze at end and it pops open. Your change is instantly accessible. Made of soft, rubberlike plastic. Does not wear pockets. Designs and text imprinted by silk screen with lifetime embossed enamel. (WA)

- AW-4130** Oval design with "Head of Christ" in white. Assorted colors. Size, 2 x 3".
AW-4138 Baseball design. Cream with red imprint. Size, 2½" diameter.
AW-4139 Football design. Brown with white imprint. Size, 2 x 3".

Each, 39c; 12 for \$4.30

POCKET SECRETARY

Compact . . . complete . . . convenient. Vinyl case with text, "Wait on the Lord." Includes ball-point pen, note pad, file, and comb. Size, 2½ x 5½". (EPN)

- AW-62** Embellished gold bronze in hexagonal design with text printed in black . . . black interior. Each, 85c

MEMO PAD WITH CASE

Brushed-gold vinyl case has inside pocket for cards and papers. Church window design and text on cover: "Great Is Thy Faithfulness." Size, 3 x 4¼". (SP)

- AW-4107** Each, 25c; 12 for \$2.75

CHURCH MEMO NOTEBOOK

A handy memo book for pocket or purse. The Church of the Nazarene emblem and scripture from II Timothy 2:15 is imprinted on front in gold. Brown vinyl with grained leather look, three inside pockets, note pad. Size, 3¼ x 5¾".

- AW-555** Each, 30c; 12 for \$3.30

BIKE SAFETY GUIDE

Sliding scale combines 12 safety rules and regulations with illustrations for even the youngest to understand. Great for camps, schools, teachers, and youth groups. Imprints: Ecclesiastes 12:1, Acts 16:31. (CS)

- AW-705** 15c; 12 for \$1.65

HUMMING BUZZING BEE

A very suitable award. Hums when whirled. References for 10 scripture verses printed on back. (CU)

- AW-25** 25c; 12 for \$2.75

SLIMLINE POCKETKNIFE

A quality knife with two stay-bright, razor-sharp, stainless-steel blades. Burnt-brown, staggered handles make this an attractive gift. Gift box imprinted with Nehemiah 8:10. Size, 3¼" long. (EPN)

- GI-1250** \$2.25

TOY PENCIL SHARPENERS

These miniature pencil sharpeners are novel favorites for award items in Sunday school and contests. Come assorted in four different designs: an airplane, car, boat, and whistle. Each is imprinted with the following text: "Be Ye Kind." (CS)

- AW-507** Assorted 25c; 12 for \$2.75

BIBLE PENCIL MAGIC

Rub lead pencil over the surface of the plain sheet of paper and an outline of the picture appears. Then color it. Ten pictures on separate sheets of paper with envelope. Size, 3½ x 5¼". (CUR)

- AW-1BPM** Creation and Fall of Man
AW-2BPM Miracles of Christ
AW-3BPM Animals of the Bible
AW-4BPM Early Life of Jesus Each, 15c;
AW-5BPM Ministry of Jesus 12 for \$1.65
AW-6BPM Miracles of the Old Testament

Ideal for the SS teacher wishing to remember his entire class



BOBBY-PIN COMB

Practical for women and girls. Plastic comb with two usable bobby pins stored at each end. Comes in assorted colors. Text: "Let the Beauty of Jesus Be Seen in Me." Package of 12. (CS)

- AW-142** 1 pkg., \$1.65

UNBREAKABLE POCKET COMBS

They carry your witness for Christ. Gold-stamped with Scripture text in assorted colors. (WA)

- AW-4257** 5" length 1 pkg., of 12, 55c
AW-4254 7" length 1 pkg., of 12, \$1.10

MAGIC PLAY SLATES

Provide repeatable fun for ages 2-10. Lift film to erase. Text: John 3:16. Comes with stylus pencil. Can be used over and over again. Size, 3½ x 6½". (CS)

- AW-184** Blank area and three games
AW-185 All blank Each, 20c; 12 for \$2.20

COMB 'N' LINTER

An excellent item for anyone. Sturdy plastic comb slides into pocket of vinyl case. Foam plastic on back makes a convenient brush. 5" long. Text: "Commit Thy Way . . ." Assorted colors. (EPN)

- AW-79** 29c

for Everyone!



U-2102



U-2104



U-2100



U-2103



AW-804



U-2101



PE-1715



AW-712C



AW-712B



AW-55



AW-5304



M-1400



M-1401



AW-5295-AW-5299



AW-70



AW-265



AW-9500



GA-1630

Swiss-embroidered EMBLEMS

All have a bright, colorful look. They are machine-sewed, vat-dyed. Each with different colors of thread on a twill cotton background. Best of all, they are washable.

- U-2101 Jesus Is Love
- U-2102 Smile, Jesus Loves You
- U-2103 Jesus Is My Lord
- U-2104 One Way
- U-2100 Church of the Nazarene Emblem

Each, \$1.00

Each, 75c; 25 for \$15.00

PADDLE BALL

Made of 1/4" plywood, 4 x 10", to which rubber ball is attached by long rubber thread. Lots of activity and fun for youngsters. (CS)

AW-70 35c; 12 for \$3.85



AW-5325



AW-5329



AW-306B



AW-306G



AW-5310

LUMINOUS STAND-UPS

Finely molded plastic figurines and symbols quickly remind us of prayer and Christ. During the day they absorb the light. At night they give off a soft, luminous glow. Each has a snap-on base. Gifts and awards to be appreciated by adults, youth, and children. Height, 3 1/2". (WA)

Stand-ups with Text

- AW-5325 Praying boy, "God Is Love"
- AW-5326 Praying girl, "God Is Love"
- AW-5327 Shepherd, "Jesus Cares"
- AW-5328 Praying Hands, "Remember to Pray"
- AW-5329 Jesus and the Children, "Jesus Loves Me"
- AW-5330 Nativity, "Jesus Is Born"

Each, 29c; 12 for \$3.19

Stand-ups

- AW-5304 Cross
- AW-5310 Praying Hands

Each, 19c; 12 for \$2.10

Colorfully Hand-decorated Stand-ups

- AW-306B Praying Boy (not luminous)
- AW-306G Praying Girl

Each, 29c; 12 for \$3.19

PLASTIC FRAMED FIGURINES THEY GLOW IN THE DARK

The finely crafted, plain white frames are perfectly matched with the luminous, plastic figurines mounted on the colorful background. The hangers on the back make it possible to either hang them or use them on a tabletop. Size, 3 3/4 x 5 1/4". (WA)

Order by number. Each, 59c

- M-1400—Cross
- M-1401—Praying Hands
- M-1402—Praying Boy
- M-1403—Praying Girl
- M-1404—Shepherd
- M-1405—Jesus and Children

LUMINOUS CROSSES

Molded of luminous plastic and gold-stamped with favorite motto texts. Each has a colored cord and tassel. Size, 2 1/2 x 1 1/2". (WA)

- AW-5295 "He Lives"—purple tassel
- AW-5296 "Trust God"—red tassel
- AW-5297 "Jesus Cares"—blue tassel
- AW-5298 "God Is Love"—gold tassel
- AW-5299 Cross, plain with assorted colored tassels

Each, 19c; 12 for \$2.10

BEDTIME PRAYER REMINDERS

White Cross Glows in the Dark

Most appropriate for hanging on bedroom wall where the light will strike it. The cross will quickly absorb enough light to make it glow for hours after light is turned off. Package of 12. (WA)

- AW-9500 Head of Christ
- AW-9502 Christ at Heart's Door
- AW-9503 The Good Shepherd
- AW-9512 Christ, Our Pilot

1 pkg., \$2.75

BALL AND TOSS GAME

An exciting game that is fun for all! A bright-colored bowl and ball with imprint on handle.

- AW-265 James 1:19
- AW-265-I VBS and scripture, Psalms 27:11

Each, 29c; 12 for \$3.19

UNBREAKABLE TUMBLERS

Polyethylene plastic in assorted lovely colors... with anti-slip finish. Imprint and design in white will not wash or peel off. 3 3/4" high. 2 3/4" rim. (CS)

- AW-712B Imprinted: "Jesus Loves Me"
- AW-712C Imprinted: "Father, We Thank Thee"

Each, 25c; 12 for \$2.75

NOAH'S ARK

A unique gift. Consists of a wooden, three-color ark with 9 pairs of animals, and Mr. and Mrs. Noah, that fit in the ark. Size of ark: 5 1/2" x 2 3/4"; 2" high. (MW)

GA-1630 Handmade in Italy \$2.00

RETURN TOP (YO-YO)

Remember how you used to enjoy working a yo-yo? An excellent gift for any age child. Made of bright enameled wood with a long string. Imprinted with scripture text. Size, 2" diameter. (CS)

AW-55 Each, 29c; 12 for \$3.19

KALEIDOSCOPE

By placing to the eye and turning, there is created a never-ending variety of patterns and snowflake designs. Yet another reminder that God created everything. Brightly printed cardboard: 7 3/4" long, 2" diameter. Text: Job 37:14; 38:22. (CS)

AW-804 Each, 59c

SECRET OF LIVING PENCIL SET

A Christian testimony gift for any age-group. Fine quality, 7 1/2" lead pencils with eraser tips come neatly packaged. Texts are from Psalms 37:3-9... TRUST in the Lord; DELIGHT; COMMIT; REST; WAIT... Assorted colors. (SCE)

PE-1715 Each, 25c; 12 for \$2.75

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**"BY ALL MEANS...
SAVE SOME"**

FOUR GENERATIONS— CHAIN REACTION OUTREACH IN ACTION

How long are four generations? Not long when the generations are begotten in faith. Take a case in point.

The Shawnee Church of the Nazarene, located in a Kansas City suburb, has discovered the secret of chain reaction outreach. Here's how it happened.

Kathy Slamp, wife of a Nazarene seminarian, found courage to witness to a young coach at the high school where she was working.

The coach, Mike Couch, and his wife accepted Kathy's invitation to attend church and both were saved at a Nazarene altar. Soon Mike responded to the Lord's call and enrolled in Nazarene Theological Seminary in preparation for the ministry.

To fulfill a class requirement, Mike made a religious survey of 25 homes. He walked across the street to start with his neighbors, Curt and Jan Rainey, who were new in the neighborhood. He interviewed them and left an invitation to attend church.

Several weeks later the phone rang in the church office before Sunday school. "Is this the church that Mike Couch attends? What times does your worship service begin? How do we find your church?"

That morning Curt and Jan Rainey walked into a Nazarene service for the first time in their lives. The speaker was Evangelist Paul Martin, who was there for a series of revival services.

Rev. Martin felt impressed to have an altar call at the beginning of the service that day. Curt and Jan Rainey went down to that altar and there met Jesus.

The Raineys later moved to southern California; but before they did, Curt had opportunity to witness to a Jewish girl where he worked. This girl, Sandy Kraus, became interested in Curt's explanation about how Christ fulfilled Old Testament prophecy and she gave her heart to God. As a result she experienced a miraculous release from the drug habit, joined the Shawnee Church of the Nazarene, and is now carrying a burden of concern for others.

From Kathy Slamp to Mike and Linda Couch to Curt and Jan Rainey to Sandy Kraus—how fast fly the generations of faith! Who knows where the chain reaction will end, or how many it will touch along the way? You will never read the end of this story until eternity places the final period.

Other lives have been touched by all of the people mentioned here. But it all started with a schoolteacher who cared enough about the people she worked with to obey God. That's all God asks of us—that we share with our neighbors the love He has given us. We can't all be missionaries to some foreign country, but we can be missionaries right around home, or just across the street.

John C. Oster
Department of Home Missions

COULTER ORDAINS AFRICAN MINISTERS

Dr. and Mrs. George Coulter toured Central Africa field between September 28 and October 7. Dr. Coulter conducted ordination services in Rhodesia, Malawi, and

Zambia. It was the first time the church has held an ordination service in Zambia and the first time Zambia men have been ordained in the Church of the Nazarene. Photos were sent by Missionary Maurice Hall. □



Rhodesia: Mrs. Coulter, Rev. and Mrs. Wilbert Mabasa, Rev. and Mrs. Jacob Tundu, Rev. and Mrs. Clever Jangara, and Dr. Coulter.



Malawi: Mrs. Coulter, Rev. and Mrs. Albert Mphamba, District Superintendent Fred Manda, Rev. and Mrs. Rabson Jack, and Dr. Coulter.



Zambia: Mrs. Coulter, Rev. and Mrs. Edwin Lingamba, Rev. and Mrs. Lazarus Kamanga, Rev. and Mrs. Krovan Banda, and Dr. Coulter.

The fifty-first annual session of the General Board of the Church of the Nazarene is called to meet at 7:30 p.m., Monday, January 14, 1974, in the General Board Auditorium, 6401 The Paseo, Kansas City, Mo. 64131.

The business of the opening meeting will be to hear the

reports of the general superintendents, the general church officers, and the department executives. The next business meeting of the General Board will then convene at 2 p.m., Tuesday afternoon.

B. EDGAR JOHNSON

DIEHL ACCEPTS MANC POST

Rev. Jim Diehl, age 36, pastor of the Oskaloosa, Ia., Church of the Nazarene, has accepted the position as assistant to the president for Mid-America College, Olathe, Kans. He will assume this post in late November.



Rev. Diehl

For the past six and one-half years, Rev. Diehl has served at Oskaloosa. He has a 30-minute, color TV program on Sunday mornings, "Jesus the Hope," on KTVO in Ottumwa; and a daily evening radio broadcast at six o'clock on KBOE in Oskaloosa. His church cassette tape ministry has international penetration, reaching Africa, Japan, and the Holy Land.

Rev. Diehl and his wife, Dorothy, have four children: Jodi, 16; Jim, 14; Don, 12; and David, age 10. He succeeds Rev. Bill Draper, who has accepted the ministry of the Kankakee (Ill.) Olivet College Church in Bourbonnais, Ill. □

SAMOAN COLLEGE NEEDS BOOKS

An urgent request has been received from Rev. Jerry Appleby, Samoan district superintendent, for books to be used in the new Samoan Bible College which will be started in 1974.

Rev. Appleby says the need is especially for reading books and study books on the preachers' course of study as listed in the 1972 *Manual*. CST books are also needed.

If anyone can send books for the Samoan Bible College, he should send them to the Department of Home Missions in Kansas City for Rev. Appleby's review and for overseas packing. The address is 6401 The Paseo, Kansas City, Mo. 64131.

These books should be in good condition and should be sent in immediately, as Rev. Appleby will be in Kansas City in January, at which time he will be able to examine the books to determine suitability, avoid duplication, etc. □

new books



Inspiration for Today's Christians

EVANGELISM

BASIC BIBLE STUDIES for New Christians

prepared by Charles "Chic" Shaver (VE-80) 75c; 6 or more 50c each

A packet of 8 step-by-step folders to be given, one at a time, to the new convert. Each has a scripture verse card to be memorized. Record of Progress envelope included. Packet envelope size, 5½ x 8" with name, date of conversion, counselor, and phone spaces.

NEW TESTAMENT EVANGELISM TODAY, by Wesley Tracy \$1.50

A challenging book for laymen on the 5 dimensions of New Testament evangelism. Emphasizes increasing the outreach of the church through all its various ministries. A Key 73 denomination-wide study. 136 pages. Paper. A CST Text for Unit 162.2a.

LEADER'S GUIDE—one sent free with five or more texts. Additional, 50c each.

SHADE-TREE EVANGELISM, by Adrian Jones 50c

The idea of holding branch Sunday schools is not new, but the author has had remarkable success with the idea. Take a tree in the park and a group of children every Sunday and you have the possibilities of bringing whole families into the fellowship of the church. This is simple, New Testament evangelism. Intended to give guidance necessary to launch such a project. 32 pages. Paper.

SOUL-WINNING LAYMEN, by Evelyn Stenbock \$1.50

No amount of instruction can equal example. Here is the account of witnessing experiences of contemporary lay people showing the obstacles and frustrations, the supreme joy of winning someone to the Lord, methods and approaches that may be used. 80 pages. Paper.

WINSOME EVANGELISM, by Ponder Gilliland \$1.50

These perspectives on winning others to Christ will be particularly meaningful for those who wish to become more effective in their witnessing. Motivation, means, and methods are examined including revival meetings, one-day efforts, one-to-one evangelism, and Bible study groups. A CST Text for Unit 162a. 120 pages. Paper.

YOU CAN BE A BETTER ALTAR WORKER

by Norman R. Oke

25c; 12 for \$2.50

A pocket-size manual on altar work. Basic areas are covered—origin, function, values together with procedures to follow. Include a listing of verses for various situations. Number 18 in the Beacon Counseling Series. Size 3½ x 6". Paper.

FICTION

VELMA, by Clara Verner \$3.95

An unusually frank and contemporary novel of life on a Christian college campus. Portrays the problem of sexual permissiveness with some rather straight talk about the keeping of the seventh commandment. The story is formed around Velma, Kathy, Bubbles, Theresa, and Christine and the boys they date. 224 pages. Paper.

PROPHECY

BEHOLD I COME, by Ralph Earle \$1.50

What does the Bible say about the Second Coming? Amidst all the speculative talk concerning prophecy, it is time to get down to the basics of God's revealed Word. Dr. Earle has taken the major passages on the subject and given an exposition of each. 86 pages. Paper.



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